SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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The Study.

SUPERINTENDENTS and progressive teachers, especially those in the senior and primary departments, will find it greatly to their interest to subscribe for THE STUDY, at fifty cents per year. Among the attractions of the April number (the second quarter) may be named the following: 1. A colored map, double page, of St. Paul's journey to Rome. 2. A valuable paper on "How to Increase the Attendance of the Sunday-School," by Mrs. Virginia C. Kent. 3. A series of supplemental lessons on "The Four Arches of Old Testament History," with blackboard illustrations. 4. Lesson-Aids to Primary Teachers. 5. Lines of Thought in the Lessons for the Teachers' Meeting. 6. The Bureau of Sunday-School Information. These are only a part of the table of contents. A single copy of this number will be sent to any address for fifteen cents.

The Tomb in the Easter Garden.

WHEN we look at our dead, the aspect to our senses is that of the utter extinction of all vitality, material and spiritual. To the eye death is emptiness. To the ear death is silence. In the valley of shadows bloom no flowers. But when we look into the word of God, then across this dark waste of death streams a light from beyond the grave; it is the foregleam of immortality. To the eye is death emptiness? We look, and lo! the crowned ranks of a great, shining host. Lo, the faces of our beloved! To the ear is death silence? We listen, and there is a murmur that grows into a chorus of voices praising God. We listen as we pass away, and we hear the voices of our dear ones who stand at the gates of pearl, and welcome us into the eternal city of God. And of all this, that empty tomb in the garden of Joseph of Arimathea on Easter morning is the supreme proof and pledge.

An April Rain.

THAT gentle-footed April rain, what a blessing! It has been coming down all night, so warm and copious, dripping every-where, filling the brooks, drenching the dry old grass-roots, softening the beds in the garden and those hard furrows in the land recently plowed, putting, too, the roots of the elms, the maples, the apple and cherry trees, into a generous bath-tub. How much good this April rain will do! Thankful for the warmth of the sun, we are once more thankful, and this time for water.

Do we not need, can we not have an April rain in the Sunday-school, that gentle, all-pervading rain of the Spirit? Oftentimes, a religious interest will come in the spring after the plowing and soil-breaking of previous months, after the sun of the truth has been shining on hard, frosty hearts. That we may have this blessing of the Spirit, there is one way open to our feet, the way of prayer. May we be reaching up to God earnest hands! Let it be a personal cry for a personal blessing also, while remembering others. Are there not certain "old grass-roots" in our hearts that need reviving? Let it be a strong cry going up, "Bless even me!"

Children's Day.

A BEAUTIFUL *Opening Century Service* for Children's Day, 1885, has been published by the Book Agents, East and West, and can be secured at all our book depositories. It is not sent out gratis this year, but may be ordered at low rates, and, if desired, the cost may be deducted from the collection. Order early. The Centenary Medals will be issued this year on the same terms as in 1884. The Red Letter this year is addressed to adults, but will be sent freely to all applicants. For medals, medal circulars, and Red Letters, address *only* Rev. D. P. Kidder, D.D., 805 Broadway, New York.

"I Believe God."

BY M. V. M.

PAUL said it, not with the firm ground beneath his feet and the smiling skies above his head, but in the midst of an angry tempest, driven and "exceedingly tossed," when all hope had been taken away, and, to human vision, speedy and certain death waited to engulf the whole ship's company.

At such a time, while the sailors were laboring to save the ship, Paul the enthusiast, the visionary, was alone with God, pleading with him to save the unbelieving soldiers and sailors who were awaiting their doom. The God who said, "Call upon me in the day of trouble; I will deliver thee," heard and sent his angel to assure Paul not only of his own safety, but to tell him that all who were with him in the ship should also be saved.

And now Paul, no longer the visionary, but the practical, helpful man, comes forward. He speaks with authority. The confident tone of faith carries hope to the most despairing heart. "You shall be saved: God says so. I believe God!"

Here was a living faith! In the very face of death, a man stood forth undaunted to declare his belief in the power and truth of an unseen Being, upon whom man may not look and live! The hopeless mariners caught something of his spirit, and fell to work again with new courage, and it was even as he declared. God kept his word, and the lives of two hundred and seventy-six men were given to Paul, the man who believed God.

It is an old story. We have heard it many times. Perhaps it does not mean much to us in practical, every-day life. But may it not?

The storm of life has burst upon you, anxious, weary parent. A precious son of promise is breaking from the home restraints; he turns away from the house of God, the loving counsel is unheeded; he sits in the seat of the scornful, and you, who know something of life, know that his bark must founder if this continue.

Turn aside, Christian father, mother. Give over your anxious efforts to save by external appliances. Be found much with God, and you too shall come forth some morning, radiant with hope, and able to say with Paul, "I believe God."

Does your ship seem to be going to pieces, Christian pastor? Have your hands been busy in undergirding, in seeking helps, in casting off the tackling, in lightening the laboring vessel? Have no sun nor stars appeared in many days, and has your heart grown chill with fear?

"Be of good cheer." God is waiting for you, perchance, to have done with these human expedients, that you may call upon him in the time of trouble, and let him deliver. He wants us to do all we can, and then falling prone upon him, as if we had done and could do nothing, "stand still, and see the salvation of God." The night is dark and cold; even the morning dawn seems gray and chill, but the angel of God can speak in the deepest darkness, and a confident "I believe God" has wonderful power to clear away the mists!

You have grown hopeless, Sunday-school worker. The world's rapid tide is bearing away the young souls over whom you have watched and prayed. All the week through the siren sings in their ears. What can you do in your little hour? Your efforts to save the ship seem thrown away. You do pray for your charge; you have prayed for them again and again, and still they seem to drift farther and farther toward the rocks and quicksands.

But have you prayed until the Lord has sent his angel to assure you that "God hath given you all them that sail with you?" Have you spent the night pleading with him, until in the gray of the morning you have come forth saying "I believe God?"

There are depths of secret, unconfessed despair in many a Christian heart which would surely be dispelled if, with Paul, we would go to Paul's God, and linger at his feet until the angel touch and word sent us forth, confident and strong, to declare with Paul, "I believe God!"

Methodism in the Lessons of the Second Quarter.

BY D. A. WHEDON, D.D.

INFIDELITY denies the possibility of a divine revelation. In Lesson I is the record of one actually made. An angel was the instrument, but the message was from God. Lesson IV cites another in which the Holy Ghost is the revealer. In Lesson X God is said to have spoken by the prophets and by his incarnate Son. The Bible, as a whole, is his revelation. The words ascribed in Lesson IV to the Holy Ghost are in Isa. 6. ascribed to "the Lord." This shows the Godhead of the Holy Spirit, with which Methodism accords, teaching that he is "of one substance, majesty, and glory with the Father and the Son, very and eternal God." (Article IV.)

Lessons VI and X contain two of the principal four passages descriptive of the Person of our Lord. See also Eph. 1. 20–23; Col. 1. 14–22. They show (1) His pre-existence; (2) His glory from eternity; (3) His equality with God; (4) His voluntary self-humiliation in divesting himself of his appearance as the angels saw him and appearing on earth as men saw him; (5) His incarnate state and work; (6) His atoning death on the cross, and (7) The exaltation of the risen God-man to the heavenly throne. The Second Article is very distinct on these points. Against Jews and other Unitarians who hold Jesus mere man, against all Arians who say that there was a period when the Son did not exist, against Sabellians who think him only a manifestation of God, Methodism teaches that he is truly the eternal Son of God, who became man, died, rose, ascended, and is King forever.

In Lesson VIII two men "make shipwreck" of faith—including both saving faith and the truth itself. A ship wrecked in mid-ocean is gone; faith abandoned, the soul is lost. Such passages as this, Methodists think, teach the possibility of falling from grace, that is, of a believer so letting go of

Christ and falling into sin as to perish everlastingly. The same lesson affirms that God wills all men to be saved, from which Universalists wrongly infer the final salvation of all men. Methodism teaches that God has provided salvation for all, offers it to all, commands all to accept it, and will save all who will let him. God's *plan* is broad enough for the world: sinners defeat his plan because they of their own free choice *will not be saved* by it.

This Lesson VIII, moreover, tells of Christ as the "one Mediator between God and men." He is the "go-between" to effect a reconciliation between them, which he does by his death. Being "man" as well as God, he possesses the nature of both parties, and can sympathize with both. There is no other mediator; no other being is both God and man; no other sinless man is in all history, and none is fitted to be a "ransom." The Church of Rome is, then, false to Christ, yea, is antichrist, in making the Virgin Mary a mediator of grace at all, and, still more, in making her a more powerful and efficient one than he. Mary-worship is idolatry.

An additional view of our Lord's priestly work is presented in Lesson XI. As our High-priest, (1) He offered a sufficient sacrifice of atonement, himself being the victim, which was "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."—*Ritual.* (2) He intercedes in heaven, presenting the ever-availing merit of his expiation. (3) He is the only intercessor for men. (4) He can save completely all who come through him. (5) He is limited only by man's refusal or neglect to come. All which Methodists steadfastly believe and teach.

The Scriptures (Lesson IX), Methodism holds, make our present Bibles, containing all the books about which there was never any doubt in the Church. (Articles V and VI.) These books, as God gave them to the original writers, are true and authoritative. We believe them inspired because the Bible says so. It is also a reasonable belief that the Holy Spirit so guided the sacred writers, and kept them from error in the things he would have them record, that they express the will and thought of God. Wisely does the Church require its people to search the Scriptures, reckoning as a means of grace the reading of them daily, regularly, in course, with notes, seriously, prayerfully, and with meditation, and also hearing them read and expounded, at every opportunity. (Discipline, ¶ 128.)

The necessity of Christian growth in order to gain heaven appears in Lesson XII. The doctrine of Christian perfection is its Methodist statement. The lesson also teaches the non-grower's danger of falling from grace and losing his soul. As against Calvinism, which regards the believer's election to be to eternal glory, made before time began, and never to be forfeited, Methodism holds it to be God's selection of him for a place among his people, made after his acceptance of the divine call to faith and a holy life, and forfeitable by sin. To say that the backslider was never converted is to say that he falls from a state in which he never was.

Opening and Closing Services for Second Quarter of 1885.

OPENING SERVICE.

I. Silence.

II. The Doxology. "Praise God," etc.

III. Responsive Sentences.

Supt. Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me. Psa. 25. 4, 5.

School. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies. Psa. 25. 10.

Supt. Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. Psa. 26. 8.

School. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. Psa. 27. 4.

Supt. Thy way, O God, is in the sanctuary: who is so great a God as our God? Psa. 77. 13.

School. Blessed are they that keep his testimonies, and that seek him with the whole heart. Psa. 119. 2.

Supt. and School. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. Psa. 100. 4.

IV. Singing.

V. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.*

VI. Announcements (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Heb. 2. 1.

School. So teach us to number our days, that we may apply our hearts unto wisdom. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Psa. 90. 12, 14.

Supt. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. 4. 7.

School. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. 1 Tim. 1. 17.

III. Dismission.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

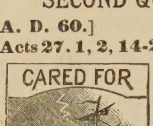
* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: THREE MONTHS' STUDIES IN THE ACTS AND EPISTLES.

A. D. 60.] **LESSON I. PAUL'S VOYAGE.** **[April 5.**

Acts 27. 1, 2, 14-26. [*Commit to memory verses* 22–25.]



1 And when it was determined that we should sail into It'a-ly, they delivered Paul and certain other prisoners unto *one* named Ju'li-us, a centurion of Au-gus'tus' band.

2 And entering into a ship of Ad'ra-myt'ti-um, we launched, meaning to sail by the coasts of A'si-a; *one* Ar'is-tar'chus, a Mac'e-do'ni-an of Thes'sa-lo-ni'ca, being with us.

14 But not long after there arose against it a tempestuous wind, called Eu-roc'ly-don.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clau'da, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæ'sar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

General Statement.

At last the order came by which Paul was transferred from the prison at Cesarea to the care of the centurion who should convey him to Rome, the goal of his hopes. There was a farewell with the Church at Cesarea, Philip the evangelist parting with his former persecutor, and the apostle, chained to a Roman soldier, stepped on board the ship. By his side are the beloved Luke, the loyal Aristarchus, and, perhaps, the faithful Timothy. They are in a motley company of soldiers, sailors, merchants, and criminals, in a vessel bound for the shores of the Ægean. They pause for a day at Zidon; they pass in sight of the island of Cyprus, where long ago Paul began those missionary labors which have ended now in bonds and imprisonment; they change ships at Myra, on the shore of Asia Minor, and they pass under the lee of Crete, where their troubles begin. A mighty tornado sweeps down upon their vessel from the heights of Mount Ida, and it is driven far out of its course. The sails are rent, the mast and rigging are broken, and the creaking ship opens her seams. Day after day the storm continues, night after night no stars are seen. The crew and passengers, huddled together in the leaking craft, are in momentary terror, lest they may either founder in the sea, or dash upon the shallows of the African coast. Hungry, and drenched, and sleepless, they are in the sorest trouble, when suddenly a calm voice is heard, and a confident face shines upon the crowd. It is the apostle Paul, who in the hour of need steps forward as the master of affairs. He gives to them the cheering promise from his Lord that their lives are safe in an Almighty hand, and bids them wait in patience and hope for the promised deliverance.

Explanatory and Practical Notes.

Verse 1. And when. Soon after the events of the last lesson, which related the result of Paul's hearing before Agrippa. **It was determined.** The question was not settled that Paul was to be tried at Rome, before the emperor's court, and the determination was as to the time and manner of the voyage. **They.** The subordinate officials under Festus. **Certain other prisoners.** Some may have been political prisoners of social position, but most of them were doubtless robbers, murderers, and outlaws. In such companionship was the holy and noble-minded apostle compelled to journey. **Named Julius.** He may have belonged to the illustrious Julian family, from which Julius Cæsar sprung; and he was certainly a gentleman as well as a soldier, for every reference to him shows kindness, courage, and nobility of character. There is some reason for identifying him with a certain Julius Priscus, who afterward became commander of the pretorian guard at Rome. **To a centurion.** A Roman officer in command of a company consisting, when full, of one hundred soldiers. There are four Roman centurions mentioned in the New Testament, and all referred to in an honorable manner. **Augustus' band.** *Augustus* was the title of the Roman emperor; and hence this has been supposed to mean "the emperor's bodyguard," and to indicate that a company of the pretorian guard at Rome was assigned to the governor at Cesarea. (1) *The rulers of this world are often the unconscious instruments of God's purposes.* (2) *Saints may wear chains and dwell among criminals, but their hearts are free.*

2. Entering. Literally, "embarking," one of the many expressions in this chapter showing Luke's precise acquaintance with nautical terms. **A ship.** The ancient ships were high and broad, propelled by both sails and oars, and steered by two oars fastened to the stern. **Of Adramyttium.** This sea-port, for which the vessel was bound, was on the western coast of Asia Minor, in the province of Mysia. There were no passenger lines of vessels, and travelers took whatever ships were sailing toward their destination. **Meaning to sail by.** The vessel was to pass along the southern shores of Asia Minor, and thence through the Ægean Sea. It is probable that the centurion's purpose was to land at Adramyttium, cross the Ægean, journey through Macedonia, and thence sail across the Adriatic Sea to Brundusium, which was the ordinary route to Rome. But at Myra, in Lycia, they met an Alexandrian vessel laden with wheat, and bound directly for Rome. This changed the plan. The prisoners were transshipped, and the storm soon after overtook them. **Aristarchus.** This was one of Paul's most faithful friends. He had left his home to journey with Paul to Jerusalem, stayed near him during his two years' imprisonment, was now his companion in the voyage, and remained with him at Rome in such close fellowship that two years after this Paul called him "my fellow-prisoner." **Thessalonica.** The largest city in Macedonia, where Paul had founded a Church on his second journey, to which he had written his two earliest epistles. **Being with us.** So the apostolic company probably consisted of at least four persons, Paul, Luke, Aristarchus, and Timothy. (3) *In trouble, nothing is more comforting than the companionship of Christian friends.*

14. Notice that eleven verses are omitted from the lesson. **They give account of a visit to Zidon, a voyage past Cyprus, a change of ships at Myra, a difficult passing by Crete, and a temporary anchorage at a place called Fair Havens, where Paul urged them to remain and avoid a storm. Not long after.** After leaving the island of Crete, and sailing westward. **Arose against it.** Rather, as in Rev. Ver., "beat down from it," that is, from the island of Crete. **A tempestuous wind.** In Greek the word is one which implies "a tornado with a whirl." **Called Euroclydon.** Or, in Rev. Ver., *Euraquilo.* A well-known gale in the Mediterranean, now called "a levanter." It resembles our "north-easter."

15. Could not bear up. Literally, "could not look the wind in the eye," that is, *face the wind*, as in Rev. Ver., a figure of speech the more vivid because a

large eye was generally painted on each side of an ancient vessel's prow. **We let her drive.** "Giving way, we were driven." They were driven in a south-westerly direction, past the little island of Clauda.

16. Running under. Under the lee of the island, in order to be protected by it from the gale. **Clauda.** A small island, twenty miles from Crete, now called *Gozzo*. **We had much work.** Rev. Ver., "we were able, with difficulty, to secure the boat;" which up to this time had been trailing behind the larger vessel. From the storm it was doubtless filled with water, and hard to manage, so that passengers lent their aid to secure it.

17. They used helps. Ancient ships were less firmly built than modern, and hence more liable to strain and founder. It was customary to wind cables around them in stormy weather, to keep the planks from starting, and this is the process here mentioned. **Fall into the quicksands.** Rev. Ver., "the Syrtis;" a well-known shoal on the African coast, toward which the wind was now driving them. **Strake sail.** Rather, as in Rev. Ver., "lowered the gear." They did not furl the sail, but lowered it with the cordage, which when raised would make the ship top-heavy. **So were driven.** With lowered topsails, and creaking timbers, and a leaking vessel, the hurricane bore them onward, apparently toward the shoals, where they must inevitably be wrecked. (4) *God sometimes uses strange ways to carry out his purposes.*

18, 19. Exceedingly tossed. One fact, though not named, was undoubtedly the cause of the measures taken; the ship was leaking badly. **Lightened the ship.** By throwing overboard all bulky articles not absolutely necessary. **The third day.** As the ship was letting in more and more water. **With our own hands.** The prisoners, passengers, and Luke himself assisting. **The tackling.** Either the heavy spars and yards, or (as the margin, "furniture," would imply) the beds, tables, chests, and movable articles generally.

20. Neither sun nor stars. The ancients had no compass, and hence were dependent on the heavenly bodies for guidance in sailing. **In many days.** Perhaps during all the fourteen days between the setting sail from Crete and the stranding at Malta. **All hope ...taken away.** As they saw the leaks gaining, the vessel more and more unmanageable, and slowly sinking, and the storm still raging around them. (5) *We are brought into helplessness that we may trust God the more fully.* (6) *While all is dark, one star yet shines for the believer.*

21. Long abstinence. In the crowded vessel no fire could be lit, and no food cooked, and in momentary fear of death no one desired food. **Paul stood forth.** He was calm, for he had received a promise from on high that both himself and all on board would be saved. There is something emphatic in the expression "stood forth," as if to mark that Paul came to the front as the true commander in the crisis. **Ye should have hearkened.** This was not to boast over his own foresight, but to give weight to his present counsel. **Not have loosed from Crete.** This advice he had proffered in verse 10. (7) *He who lives in fellowship with God learns the will of God.*

22. Be of good cheer. Counsel not easy to follow in a foundering ship and a foaming sea, but the confident tone and peaceful face of the apostle were their own warrant. **No loss of any man's life.** A bold prediction to hazard under such perilous surroundings. **But of the ship.** Paul had not received a complete revelation, but three facts were clear to him: the safety of the voyagers, the loss of the ship, and the casting upon an island.

23. There stood by me. This was a vision, such as had been vouchsafed to Paul several times in his history. **The angel of God.** Rev. Ver., "an angel." The book of Acts is full of angelic ministrations. **God, whose I am, and whom I serve.** A fearless confession, which shows a disciple never ashamed to own his Lord. (8) *There are spiritual beings of whose existence the Scriptures are the only witnesses.* (9) *The children of God have invisible servitors and ministers around them.* (10) *We should be ready before all men to proclaim our loyalty to God.*

24. Fear not. It would be instructive to search in the Acts for all the occasions when this heavenly "Fear not" was spoken. **Must be brought before Cæsar.** The appearance before the emperor, which others on board were dreading, this man, conscious of integrity, looked forward to with joyful expectation. **God hath given thee.** In answer to his prayer, for the generous heart of Paul made the troubles of others his own, even though they were cruel soldiers and selfish sailors. (11) *It is the saints in the world which keep it in safety.*

25, 26. I believe God. Just in proportion to faith is the measure of a man's cheer in trying circumstances. Paul could be peaceful in the storm, and rejoicing in the prison. **A certain island.** He knew not what island, nor where located, for the assurance did not give particular revelation, because it was not needful.

HOME READINGS.

M. Paul's voyage. Acts 27. 1, 2, 14–26.
Tu. Paul foresees danger. Acts 27. 3–13.
W. The angel's charge. Mark 16. 1–13.
Th. The manner of resurrection. 1 Cor. 15. 39–58.
F. Belief in the resurrection. Job 19. 21–29.
S. The resurrection necessary. Luke 24. 36–53.
S. The resurrection foretold. Psa. 16. 1–11.

GOLDEN TEXT.

I believe God, that it shall be even as it was told me. Acts 27. 25.

LESSON HYMN. 11.

Hymnal, No. 679.

"Fear not. I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my gracious, omnipotent hand.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake!"

TIME.—A. D. 60, beginning near the close of the summer.

PLACES.—Cesarea, the Roman capital of Palestine; the Mediterranean Sea, near the islands of Crete and Clauda. (See Descriptive Index.)

RULERS.—Nero, Emperor of Rome; Porcius Festus, Procurator of Palestine; Agrippa II., King of Bashan; Corbulo, Prefect of Syria; Ishmael, high-priest of the Jews.

DOCTRINAL SUGGESTION—The ministry of angels.

QUESTIONS FOR SENIOR STUDENTS.

1. A Voyage, v. 1, 2.
Where did Festus decide to send Paul?
To whose care was he intrusted?
What route did they expect to take?

2. A Storm, v. 14–20.
What happened to the ship?
What did the sailors do?
Near what island did they come?
What was their condition?
What was done the next, and third day?
To what condition were they brought?

3. A Vision, v. 21–25.
Who now addressed the ship's company?
For what did he chide them?
To what did he exhort them?
What had been granted Paul?
What promise had the angel made?
How was Paul's faith?

Practical Teachings.

How does this lesson illustrate—

1. The uncertainty of our way?
2. The deceptiveness of appearances?
3. The advantage of faith in God?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Voyage, v. 1, 2.
Where was Paul to be sent?
To whose care was he committed?
What course was intended to be taken?
Who went with Paul's party?

2. A Storm, v. 14–20.
What danger beset the ship?
What did the sailors do?
What befell them at Clauda?
Why was sail shortened?
What was done on the second day of the storm?
What on the third day?
What added to their gloom?
What effect had these things upon the voyagers?

3. A Vision, v. 21–26.
Who spake words of cheer?
Of what advice did he remind them?
What was his exhortation?
What cheering prophecy did he give?
What message had been given him?
By what means were they to be saved?

Teachings of the Lesson.

Where in this lesson do we find—

1. Peril through neglected advice?
2. Heavenly comfort in peril?
3. Faith in what God has revealed?

QUESTIONS FOR YOUNGER SCHOLARS.

How long was Paul a prisoner in Cesarea? **Two years.**

Before whom had he been tried? **Felix and Festus, the Roman governors, and King Agrippa.**

Where and to whom was he now sent? **To Rome, to be tried before the emperor.**

Who had charge of Paul and the other prisoners? **A Roman captain named Julius.**

See if you can find out from this and the next two lessons how he treated Paul?

Who went with Paul as friends? **Luke and Aristarchus.**

After a safe voyage as far as the island of Crete, what did Paul tell them? **That if they went any farther there would be danger of shipwreck.**

Did they believe him? **No; and the ship went on its way.**

Very soon what came? **A great storm of rain and wind.**

What did they have to do? **Put strong ropes around the ship to hold it together, and threw overboard every thing they could spare.**

What trouble were the sailors in? **The sun, moon, and stars did not appear for days, and the ship was driven before the wind.**

How did they feel? **They scarcely tasted food, and all but Paul gave up hope of being saved.**

In the midst of all this trouble what did Paul say to them? **"If you had listened to me you would not have met with all this harm and loss."**

How did he encourage them? **He said: "Be of good cheer, for though our ship will be lost, our lives will be saved."**

How did Paul know this? **An angel of the Lord he loved and served had appeared to him in the night and told him.**

Where did the angel say they would be cast? **Upon a certain island.**

Did Paul believe the message? [Repeat the GOLDEN TEXT.]

Words with Little People.

There is nothing so sure in all the world as God's word.
"All that He hath spoken, he will surely do!
Nothing shall be broken, every word is true."

THE LESSON CATECHISM.

[For the entire school.]

1. Unto whom was Paul delivered when it was determined he should go to Italy? **"Unto one named Julius, a centurion."**

2. What happened to the ship in which Paul had embarked? **"There arose against it a tempestuous wind."**

3. When the tempest raged fiercely what did the voyagers do? **"They lightened the ship."**

4. When no hope of surviving was left, what did Paul say? **"Be of good cheer."**

5. What did the angel of God say to Paul? **"Fear not."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Believer in Trouble.

I. THE TROUBLE.

1. *Paul and certain other prisoners.* v. 1.
"I Paul, the prisoner of Jesus Christ." Eph. 3. 1.
"I suffer trouble....even unto bonds." 2 Tim. 2. 9.
2. *Arose....a tempestuous wind.* v. 14.
"Stormy wind....lifteth up the waves." Psa. 107. 25.
"Thy billows are gone over me." Psa. 42. 7.
3. *Neither sun nor stars.* v. 20.
"Such as sit in darkness." Psa. 107. 10.
"Valley of the shadow of death." Psa. 23. 4.
4. *All hope....taken away.* v. 20.
"Our hope is lost." Ezek. 37. 11.
"Zion said, The Lord hath forsaken me." Isa. 49. 14.

II. THE BELIEVER.

1. **Foresight.** "*Ye should have hearkened.*" v. 21.
"I perceive....much hurt." v. 10.
"He revealeth his secret unto his servants." Amos 3. 7.
2. **Courage.** "*Be of good cheer.*" v. 22.
"Troubled....yet not distressed." 2 Cor. 4. 8.
"Fear thou not....I am with thee." Isa. 41. 10.
3. **Confession.** "*God, whose I am.*" v. 23.
"With the mouth confession is made." Rom. 10. 10.
"Confess me before men." Matt. 10. 32.
4. **Influence.** "*God hath given thee.*" v. 24.
"Ye shall be a blessing." Zech. 8. 13.
"Fifty righteous....will spare all." Gen. 18. 26.
5. **Faith.** "*I believe God.*" v. 25.
"I know whom I have believed." 2 Tim. 1. 12.
"Staggered not at the promise." Rom. 4. 20.

THOUGHTS FOR YOUNG PEOPLE.

Lessons from the Storm.

1. Storms befall God's people while they are in this life, just as they befall sinners; but the people of God have comforts in trouble which others know not of. v. 14.

2. When death stares men in the face their true character is revealed. Nothing in Paul's history shows his sincerity more clearly than his conduct in the storm. v. 21.

3. Men will throw overboard every thing to save their lives, and so should they sacrifice every thing to save their souls. v, 18, 19.

4. In all the storm, God's eye was on that tossing vessel, and so in all our trials God is watching over us, and caring for us, even while we know it not. v. 23, 24.

5. See what a blessing in trouble one good, trusting man can become! Through one godly, believing man, a whole ship's company are saved. v. 24.

6. In times of trouble we should think of others, and try to help and comfort them. v. 25.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

In the daily newspapers we may see a column or so devoted to shipping news, recording the setting out of certain vessels, the passing of others at some well-known point, and the arrival of others at the distant port, as well as any particular casualties that may have occurred. To the general reader these items of intelligence present no great interest, but to some person the shipping column of news will be the most valuable part of the paper. The eye of the reader will search carefully down the list for tidings of some particular vessel. Why? That vessel carries cargo belonging to him, valuable property it may be, or something perhaps of still higher worth, a relative or dear friend. Every movement, therefore, of that vessel is full of interest, every scrap of intelligence concerning its course is eagerly caught up and treasured. But this is all the reader can do. He cannot control one movement of the ship nor give the slightest help in time of need.

In the present day the s a is the great highway of the world, and vessels cross and recross one another's tracks in all directions. But although the nautical activity of ancient times could not bear comparison with that of our age, yet in Paul's day there was a brisk communication going on between the different parts of the Mediterranean. Merchants and travelers went to and fro by water, and many must have been the vessels, day by day so long as fair weather lasted, entering and leaving the various harbors. In Acts 27 two vessels are singled out for mention, a "ship of Adramyttium" and a corn ship of Alexandria. We see the starting of the first, and follow her course for a short space; then our attention is directed to the second, and the narrative of this vessel's adventures becomes more and more absorbing until, forsaken by her crew, she succumbs to the wrath of wind and wave. Why are these vessels singled out for mention in this part of God's word? Because they carried that which was his own peculiar property, that which he loved and prized. And such property is not only the perpetual object of his interest, but also of his ever-present care. He is able to keep it.

Of the particular business of the first vessel we are told nothing, only of those who embarked in her, namely, the Roman centurian Julius with his cohort and "certain prisoners" bound for Rome, together with Luke the physician and Aristarchus of Thessalonica, who accompanied Paul. Paul had been told that he must "bear witness" of Christ at Rome (chap. 23. 11), and this was the Lord's way of bringing him thither. The precious cargo was for the time committed to this "ship of Adramyttium."

See how the Lord looked after his property. From the prison at Cesarea Paul had been transferred to the ship, weary and worn, no doubt, with his long imprisonment. But the very next day, the vessel stopping for some hours at Sidon, he is allowed by the centurion to go to his friends to "receive attention" (ver. 3, margin), to be cared for, to have his bodily wants attended to, and his spirit refreshed and cheered before the voyage. Contrary winds make the vessel's progress slow, but on coming to the port of Myra an opportunity for shortening the voyage presents itself. There is a vessel sailing direct for Italy, and to that the party is transferred. Hence we follow the course of the "ship of Alexandria."

Then comes the perilous voyage, sailing forward, though under the lee of the island of Crete, with difficulty, till a harbor offers itself which affords shelter from the adverse wind then blowing. And here the question arises: Shall they remain over winter in this temporary refuge (the time having gone by when the voyage to Italy may be made in safety), or press on till a better one is reached? The shipmen give their opinion; the centurion, in virtue of his office, claims a deciding voice in the matter; no one, we should imagine, would consult the prisoners. Yet Paul is allowed to speak, and is listened to, though the wholesome counsel is not taken, and the sheltering harbor is soon left behind.

And soon the whole party are in imminent danger. A furious gale beats upon the ship; the boat is nearly lost; the timbers have to be carefully bound together with stout ropes to prevent the vessel going to pieces; the upper sails are taken down; by and by every thing on board that can be dispensed with is thrown into the sea; still the danger increases, neither the sun is visible by day, nor the stars by night, and death stares them in the face.

But the Lord's cargo is on board. That ship carries the man who is going to Rome to preach the glorious Gospel and to witness for the Crucified One. And so the ship yet weathers the storm. And in case heart and flesh should fail in the hour of peril (harder to bear as a prisoner in chains than as an active helper—for the reading of the Revised Version seems to give no ground for the idea that Paul was allowed to assist), the angel of God stands by his servant with the words "Fear not," and the comforting assurance that for his sake the lives of all shall be saved.

Thus the Lord cared for the property which belonged to him. But it may be said, all in the vessel belonged to him, as their Creator and Preserver, and because they were part of that "world" which he "so loved" "that he gave his only begotten Son." Yes, but the greater number did not recognize this ownership. Paul did: "Whose I am, and whom I serve" was his description of himself; he was the Lord's slave, the Lord's servant. And this entire surrender of himself insured for him the tender care of his heavenly Master, gave him peace and calm in the hour of trial, and gained for him the honor and happiness of being able to assure his companions of their escape. "Not your own" is at once the safest, the most blessed, and the most honorable of all conditions.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

If you keep a file of the JOURNAL look over the notes and hints on this lesson, especially the English Teacher's Notes, as given for Nov. 25, 1877....Draw a map of the coast from Palestine, including the southern shore of Asia Minor, inserting Cyprus and Crete, and trace the course of the vessel....Explain the expressions and words, "centurion;" "Euroclydon;" "ship was caught;" "undergirding;" "quicksands," etc., etc. ....Show what were the troubles of the apostle, drawing them forth from the class as far as possible, and write them in a column on the blackboard. For example: 1.) Prisoner; 2.) Companionship with criminals; 3.) The storm; 4.) Danger of death, etc., etc....Next show Paul's comforts in his troubles, such as, 1.) His friends, Luke and Aristarchus; 2.) Consciousness of innocence; 3.) The care of God; 4.) The ministry of angels, etc....Then show the spirit which Paul manifested in his troubles: 1.) Cheerfulness; 2.) Trust in God; 3.) Courage; 4.) Sympathy with others; 5.) Confession of Christ....ILLUSTRATIONS. It was a storm at sea which showed John Wesley his own need of a conscious salvation. While himself and others were in alarm, expecting to be shipwrecked in mid-ocean, he saw a company of Moravian Christians who were calm and joyous, and their spirit of faith caused him to recognize his own lack of religion. See John Wesley's Journal (a good book for every teacher to read) for January, 1736....True character is often shown in danger at sea. When a Sound steamer was lost a few years ago, while shrieks and cries of terror were heard around, one family were seen sitting together, a mother and her children, singing Sunday-school songs of trust in God....A well-known infidel of the last century, while crossing the Atlantic, was in a storm, and falling upon his knees prayed to God for mercy and protection. But he went back to unbelief when clear weather came.

References. FREEMAN'S HAND-BOOK. Ver. 1: The Roman cohort, 725. Ver. 16: The skiff, 855. Ver. 17: "Undergirding," 856.

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. The light-house symbolizes Paul's faith in the promise of God. He said, "Be of good cheer, for I believe God." Let these words be the light to guide us when we are in storm or trial—"*I believe God.*" DIRECTIONS. Draw the light-house with white chalk, the rays of light with yellow, and the water with blue.

Why do I believe God? Examination of the promises.
Do I believe God? Examination of the heart.
I believe God: Assurance of faith.
Believe God: Admonition to others.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Believing God.* A few strokes of the crayon will give you a stormy sea; outline a little vessel, and you have wherewith to hold the eyes of the children while you tell the story of the voyage. Recall the last lesson, where Paul was waiting for a ship to carry him to Italy. See if the children remember that he was going there to be tried for his life, yet he went willingly, for he knew that this was a part of God's plan. Teach that one whose life is given to God need not fear whatever may come to him. It will repay the teacher to study the details of this voyage carefully. The story is an exciting one, and if it be told graphically will hold the children, and prepare them for the lessons which may be drawn from it. Certain points in the story should be brought vividly forward, as Paul praying in the night, and the angel's visit.

OUR LIFE A VOYAGE.

Draw a little boat. Teach that the little children are the little boats on life's sea. A storm will wreck a small boat more readily than a large one. Ask whose business it is to look out for the safety of a ship. Tell how the captain keeps watch day and night in time of danger, and see if children can tell who is the Captain of all the boats on life's sea. Is he on the little boats as well as the big ships? Teach that Jesus watches over the least little child, and though the storm may come, he will be near to keep those who call upon him for help, as Paul did.

THE STORM OF SIN.

Talk about a literal storm—the high wind, the thunder, the lightning. Describe a child in a passion—the flashing eyes, the loud voice, the quick motion. This little voyager is in a storm! What can save him from shipwreck? He cannot save himself; the storm is too heavy for his little boat. Ask what Paul did. He called the Captain to come and help. That is what children must do who get into a storm. Speak of different ways in which the storm of sin may rise. Sometimes it may look pleasant when the storm is raging. But there is a voice in the heart which always tells when the waves are rising.

BELIEVING GOD.

Paul knew that he could not save the ship, and that all the sailors and soldiers together could not save it, so he called upon God. When God answered him, and said, "Fear not," he believed God. So if we believe God's word to us we shall be saved, for we shall let him save us. Teach that Paul was able to help others by his faith in God, and that our simple belief in him may be the means of leading others to believe him, and so be saved.

Lesson Word-Pictures.

All is ready for the long voyage to Italy! There is Paul upon the deck. There are the other prisoners. There stand on guard the soldiers. Rope and sail and anchor are in their places. The crew are at their posts. The sky is clear. The sun is bright. "*Vale! Vale!*" cries the Roman centurion. "Home to Italy! All will be well!" Ah, the strong wind above, the cruel sea below, murmur, "We shall see!" Off Crete now, and upon them, like a beast from its lair, bursts that dreaded

wind, Euroclydon! The ship is "caught" and held by that enemy! Ho, what a tempest, all the sky full of wrath and roar! Blow, blow, blow! Before the wind, drives the ship with creaking ropes and bending masts and frightened crew. And those big, wrathful billows, how they rise and swell and thunder! Blow, blow, blow! That island over there, looming up dark, misty, foam-fringed—they "run under" it! They secure their boat. They "undergird" the straining, trembling ship. They furl every inch of fluttering canvas. Into the hungry, frothing, stretching jaws of the deep, they are throwing some box or bale or cask. And still that unappeased Euroclydon! Blow, blow, blow! Another long, fearful night. They are pitching into the sea the very "tackling" of the ship. No sun by day. No stars by night. Only wind and wave chasing that frightened vessel. But ho, centurion and captain, do you know that in the night your unlucky craft has been boarded by a messenger from a great King expressing interest and assuring safety? Did you not see him when he came aboard, when he glided across the wave-washed deck, when he stepped down the hatch-way, when in all his stateliness and beauty he waited upon—whom? The leaders in the ship? No, but that prisoner whom you may have despised, and with what an assurance of safety did the great King strengthen him! And now the prisoner stands in the midst of a hungry, shivering crowd between the decks. No hope in all their faces, only a terror as they hear the awful Euroclydon launching its billows against the quivering vessel. The next moment they may be sinking in the awful deep. One man with courage and hope, though, stands up and says, "Be of good cheer!" Ah, it was the angel of the Lord who boarded the vessel and brought to Paul these tidings of deliverance.

A. D. 60.] **LESSON II. PAUL'S SHIPWRECK.** **[April 12.**

Acts 27. 27-44. [*Commit to memory verses* 33-36.]

27 But when the fourteenth night was come, as we were driven up and down in A'dri-a, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little farther, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not a hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken *it*, he began to eat.

36 Then were they all of good cheer and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, and hoisted up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the fore-part stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

General Statement.

For two weeks the Alexandrian wheat-ship has rolled helplessly over the sea, driven by the winds, beaten by the waves, and leaking at every seam. Nearly three hundred people are huddled together between her decks, in such terror that they have scarcely desired food, and have not dared to sleep. Suddenly a booming sound is heard above the roar of the storm. The practiced ears of the sailors recognize it as the beating of the breakers upon some shore which is every moment drawing nearer. They drop anchors from the stern, hoping to hold the vessel until the day shall reveal the land, whether rocks or beach. The selfish sailors seize the boat, and are prevented from leaving the ship and all on board to their fate only by the watchfulness of Paul the prisoner. The gray morning dawns upon a throng of pallid, terror-smitten faces, but again the apostle appears as the master, and by his encouraging words and example induces them to partake of the food which will be needed ere the day is done. At last the land appears, a bay with land on either side, and calm waters within. Toward this they strive to guide the foundering vessel. A sail is raised upon the bow, the anchors are cut loose from the stern, and the vessel is borne toward the bay. A new hope dawns upon the prisoners, but is soon quenched by a more hideous danger. The soldiers deliberately propose to murder the prisoners, lest they may escape from their hands on the shore, but once more Paul becomes the preserver of all through the centurion's regard. The ship strikes upon the clay beach, and is dashed in pieces, and for a fourth time in his life Paul is breasting the waves of the Mediterranean. At last all stand shivering, but safe, on the shore.

Explanatory and Practical Notes.

Verse 27. The fourteenth night. From the time when they had left the island of Crete; and investigation has shown that in similar circumstances and time vessels have drifted just the distance from Crete to Malta, four hundred and seventy-six miles. **Adria.** The Adriatic Sea, which included also what is now called the Ionian Sea. **Deemed that they drew near.** Literally, "that some land was approaching them." They knew it by the sound of the breakers on the shore.

28. Sounded. By letting down a line. **Twenty fathoms.** The fathom is the space measured by the outstretched arms, about six feet; so that this would be one hundred and twenty feet. **Fifteen fathoms.** Showing that it was more shallow as they neared the land. Recent soundings have shown that such is the depth opposite St. Paul's Bay at Malta.

29. Lest we should have fallen. They feared that the land, whatever it might be, was bordered by reefs, upon which the ship would be dashed in pieces by the heavy sea. **Four anchors.** Ancient anchors were

much smaller than those now in use, and ships carried a larger number. **Out of the stern.** It was usual to anchor from the bow, but sometimes anchors were cast from the stern, which in this instance would allow the vessel to head toward the shore. Admiral Nelson anchored in the same manner at the siege of Copenhagen in 1801, the plan having been suggested to him by reading this passage.—*Howson.* **Wished for the day.** It was a night of suspense: for they could hear the breakers beating, and feel the waves rolling, and knew not what the morrow might reveal. (1) *The child of God is as safe in his Father's hands by night as by day.*

30. The shipmen. The sailors. **About to flee.** They would have tried to save themselves in the boat, leaving every body else to their fate. We see how utterly despicable and selfish and cruel was that entire company of sailors, soldiers, and criminals for whom Paul prayed. (2) *The Christian should labor and pray for all men, regardless of their character and deserts.* **Under color.** The pretense was that they were going to carry anchors out by the boat from the bow, and cast them at the cable's length.

31, 32. To the centurion. Paul's steadfast friend, Julius, who was in command of the company. **Except these abide.** The sailors were needed to work the ship, and bring her upon the shore; and their help was necessary to save the lives of all. **Ye cannot be saved.** His own life was promised, for he must needs "see Rome;" but the lives of his companions were conditional upon their efforts to save themselves; so he says "ye," not "we." (3) *The strongest faith in God does not require us to neglect effort for ourselves.* **The soldiers cut off the ropes.** The little boat was hung by ropes to the vessel, and though it seemed to be necessary, was thrown away in order to compel the sailors to remain on board. (4) *We sacrifice the lesser values in order to save the greater; so should we give up the most precious things of life in order to save our souls.*

33. While the day. In the early twilight, before the dawning upon which all their faint hopes were depending. **Paul besought them all.** The apostle again appears as the true commander, calm in distress, equal to emergency, wise in plans, and unselfish in his desire to save all. **To take meat.** A day of strenuous effort lay before them, but Paul was the only person with forethought of their need. **The fourteenth day.** Not that they had been without food for a fortnight, but had partaken of no regular meals. He spoke in strong terms, to impress their needs upon his hearers. (5) *The Christian is the only man who in the deepest sense takes the needs of the future to account.*

34. Take some meat. Any kind of food may be meant. **This is for your health.** Rather, as in Rev. Ver., "your safety;" which required the strength to be afforded by food. **Not a hair fall.** This is a proverbial expression for perfect safety. (6) *No harm can come to him who is in God's hand.*

35. Gave thanks to God. He showed his religious principles and his trust in God, by the blessing which a pious Jew was wont to offer before partaking of food. **In presence of them all.** Not ashamed to confess his dependence upon God before godless and scornful unbelievers. **Broken it.** The bread was in thin biscuits, and was not cut, but broken. **Began to eat.** Thereby giving them the encouragement of his example. (7) *We should show by word and act before all men that we are the people of God.*

36, 37. Then were they all. The whole company, officers, soldiers, sailors, prisoners, and other passengers, like Luke and Aristarchus. (8) *See the influence which radiates forth from one good, strong-hearted man.* **Good cheer.** They felt the contagion of his cheerful countenance and inspiring words, and followed his example. **Two hundred three score and sixteen.** A vessel carrying so many people, besides a full cargo of wheat, must have been as large as most of the ships traversing the Mediterranean at present.

38. Eaten enough. The expression means "being filled with food," showing that it was a hearty meal, and greatly promoted their own safety by giving them strength. **Throwing out the wheat.** The cargo was doubtless spoiled by the salt-water, and made the vessel sit deeply in the sea, so that it could be beached more easily after it was thrown overboard.

39. They knew not the land. They were so far out of their course that they could not recognize the shore of Melita, now called Malta. **A certain creek with a shore.** The Rev. Ver. has "a certain bay with a beach." This has been shown to be the well-known "St. Paul's Bay," on the north-east point of the island, between Koura Point and the small island of Salmonetta. **To thrust in the ship.** This would enable them to go ashore in comparatively calm waters and upon a sandy beach, avoiding the heavy sea and rocks.

40. Taken up the anchors....committed themselves to the sea. Rather, "letting go, or cutting loose the anchors, they left them in the sea." The second clause refers still to the anchors, not, as our version would indicate, to themselves. **Loosed the rudder-bands.** Ancient ships were guided by two oars from the sides of the stern. These had been fastened up out of the water, while the ship was at anchor. They were now let down into the sea once more, and used to steer the vessel toward the bay. **Hoisted the mainsail.** Probably this refers rather to a temporary small sail raised at the bow, to obtain steerage-way for the vessel.

41. A place where two seas met. The point where the current of the bay is met by a current flowing between Salmonetta and Malta, of which they would be ignorant until they entered the bay. **Ran the ship aground.** The beach where the vessel grounded has since been washed away, but the dip of the geologic strata shows it must have been there formerly. **Forepart stuck fast.** In the shoal of clay. **Hinder part was broken.** The waves from two channels meet upon the ship's stern, already racked, and in a little while dashed it in pieces.

42. The soldiers' counsel. More than a thought, it was a deliberate purpose, from which they were deterred only by the authority of their commander. **To kill the prisoners.** Just as hope began to dawn, a new danger arose, from the merciless nature of the soldiers, who were themselves responsible for their prisoners, even to the extent of bearing their sentence if they should escape. The sailors' selfishness and the soldiers' cruelty stand as the dark background of the apostle's noble nature.

43. Willing to save Paul. By taking this responsibility he showed how sincere was his friendship, and also how strong was the hold which Paul's character took upon all who came in contact with him. **Kept them from their purpose.** So once more, by the value of his life, the apostle verifies the promise, and becomes the means of saving others. **They which could swim....first.** That they might be ready to assist the rest on landing. Paul was probably among these, as he had thrice before been shipwrecked, and had once been for a day and a night in the deep. 2 Cor. 11. 25.

44. And the rest. All this sentence belongs to the centurion's order, and should be connected with verse 43. **They escaped all safe.** When the count was made on the shore, it was found that not one life had been lost, as Paul had declared would be the case.

HOME READINGS.

M. Paul's shipwreck. Acts 27. 27–44.
Tu. Paul relates his persecutions. 2 Cor. 11. 16–33.
W. The safety of Christians. Luke 21. 5–19.
Th. Give thanks always. Eph. 5. 1–21.
F. The source of boldness. Heb. 10. 19–39.
S. God's protection secure. Psa. 3. 1–8.
S. The power of God. Psa. 107. 21–43.

GOLDEN TEXT.

Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. Psa. 107. 28.

LESSON HYMN. S. M.

Hymnal, No. 672.

Commit thou all thy griefs
And ways into his hands,
To his sure trust and tender care
Who earth and heaven commands.

Thou on the Lord rely,
So, safe, shalt thou go on;
Fix on his work thy steadfast eye,
So shall thy work be done.

Thy everlasting truth,
Father, thy ceaseless love,
Sees all thy children's wants, and knows
What best for each will prove.

TIME.—November, A. D. 60.

PLACE.—The island of Melita, now Malta, south of Sicily. (See Descriptive Index.)

RULERS.—See Lesson I.

DOCTRINAL SUGGESTION—The providence of God.

QUESTIONS FOR SENIOR STUDENTS.

1. The Night of Danger, v. 27–32.
What was discovered on the fourteenth night?
What was done to save the ship?
What did the sailors do?
What was the warning of Paul?
What was done by the soldiers?

2. The Needed Meal, v. 33–38.
What did Paul advise?
What did he promise the company?
What did Paul do himself?
What effect did his action have?
How many persons were in the ship?

3. The Narrow Escape, v. 39–44.
What did the day reveal?
What became of the vessel?
What was the purpose of the soldiers?
Who prevented its accomplishment?
What became of the company?

Practical Teachings.

How does this lesson illustrate—

1. The cruelty of selfishness?
2. The consideration of love?
3. The fulfillment of prophecy? (vers. 22, 26.)

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Night of Danger, v. 27–32.
How long had the storm lasted?
What was the opinion of the crew?
How did they prove that opinion true?
What did they fear?
What precaution was taken?
What did they attempt to do?
Under what plea?
What caution did Paul give the soldiers?
How was the escape prevented?

2. The Needed Meal, v. 33–38.
What advice did Paul give?
How did he acknowledge God before his captors?
What effect had his courage upon them?
How many were in the ship?
What measure of safety was taken?

3. The Narrow Escape, v. 39–44.
What did the daylight reveal?
What attempt was made at landing?
What occurred as they ran aground?
What did the sailors advise?
Why was this advice rejected?
What command was given?
How was the escape effected?

Teachings of the Lesson.

Where in this lesson are we taught—

1. The need of coolness in danger?
2. The duty of thanksgiving for present blessings?
3. Safety in relying upon God's promises?

QUESTIONS FOR YOUNGER SCHOLARS.

After the storm had raged many days and nights, what did the sailors think about midnight one night? **That land was near.**

What did they do for the safety of the ship? **Put out four anchors.**

Only just think, dear children, what a dreadful night that was? They were in great darkness; wet through with the rain; cold, O so cold, with the wind, and expecting every moment the vessel would be dashed upon the rocks and broken to pieces.

What did the sailors plan to do? **Get away in a small boat.**

Paul knew this, and he told the captain and soldiers—What? **That unless the sailors stayed in the ship they could not be saved.**

What did the soldiers do? **Cut the ropes that held the boat.**

Just as the day was coming, what did Paul say to them all? **Come now, and eat a little food, you need strength, and not a hair shall fall from the head of any of you.**

What did Paul do? **Took bread, gave thanks to God before them all, and began to eat.**

How did it make them feel? **Encouraged, so they all took food.**

When daylight came what did they see? **A shore and a little bay.**

What did they try to do? **Run the ship unto the bay.**

What happened? **The front of it stuck fast in the sandy bank, and the back part was broken to pieces with the beating of the waves.**

What did the soldiers want to do? **Kill all the prisoners for fear they would escape.**

Because Julius wanted to save Paul's life, what did he do? **Kept them from their purpose.**

What command did he give? **For all that could swim to go first into the water.**

What were the rest to do? **Take boards and broken pieces of the ship.**

What came to pass? Read the last part of your *Lesson Story carefully.*

Words with Little People.

There is not a trouble that can come to any of us in our voyage of life but what there is a sure promise of help and strength to bear it; and our little life-boats will never be wrecked if we do as the GOLDEN TEXT says.

THE LESSON CATECHISM.

[For the entire school.]

1. What did the shipmen try to do? **Escape in a boat.**

2. What did Paul ask the men to do? **"To take some meat."**

3. What did Paul do when he had taken the bread? **He gave thanks to God.**

4. What was finally done to escape death? **"They ran the ship aground."**

5. What was the result? **"They escaped all safe to land."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Man of God a Benefit to Other Men.

I. BY COUNSEL.
1. *Except these abide....cannot be saved.* v. 31.
"Spiritual judgeth all things." 1 Cor. 2. 15.
2. *Besought them....to take meat.* v. 33.
"Bear ye one another's burdens." Gal. 6. 2.

II. BY ENCOURAGEMENT.
1. *This is for your health.* v. 34.
"Every man....on the things of others." Phil. 2. 4.
2. *There shall not a hair fall.* v. 34.
"The Lord....shall....keep you." 2 Thess. 3. 3.

III. BY EXAMPLE.
1. *Thanks to God in presence of them all.* v. 35.
"It is a good thing to give thanks." Psa. 92. 1.
2. *Then were they all of good cheer.* v. 36.
"Rejoice in the Lord alway." Phil. 4. 4.

IV. BY INFLUENCE.
1. *The soldiers' counsel was to kill.* v. 42.
"The wicked plotteth against the just." Psa. 37. 12.
2. *To save Paul, kept them.* v. 43.
"The Lord upholdeth the righteous." Psa. 37. 17.

THOUGHTS FOR YOUNG PEOPLE.

The Traits of a Great Man.

1. A great man is shown by great emergencies, which alarm lesser men. The storm showed that a poor prisoner was the true captain of the ship.

2. A great man has an eye to every thing, and a plan for every body. The one man on the vessel who thwarted plots and showed forethought was Paul. v. 30–32.

3. A great man is calm and untroubled in the greatest danger, and thereby imparts confidence to others. v. 33–36.

4. A great man is never afraid of other men, or afraid to show his convictions in their presence. Paul showed moral courage in his giving of thanks. v. 35.

5. A great man impresses his greatness upon others. Every person brought in contact with Paul saw in him the tokens of a noble character. v. 43.

English Teacher's Notes.

I HAVE just heard of a terrible calamity. In the gales which have been sweeping our coasts a steam-packet has gone down with all hands—rescue impossible. Such an event is comparatively rare. In most cases of shipwrecks some are left behind to tell the tale, and harrowing, indeed, these tales of peril and suffering often are. Still, if any one exposed to the horrors of a shipwreck knew for certain that his life would be saved—that he would escape and regain the shore unharmed—his suffering would be greatly diminished; in fact, the knowledge could hardly do otherwise than create in him a wonderful calm in the midst of the surrounding confusion and terror. There has been, however, only one man who ever had that certain knowledge, and in this case it was joined with the comfortable assurance that his companions, without exception, should share in his escape. We read part of his story last Sunday.

After the assurance given to Paul we find him and his companions no less than five times exposed to imminent danger.

1. Danger from approaching land at midnight. As the vessel was carried onward in the black darkness, it might any moment have struck upon a rock. But the careful shipmen discovering this danger cast four anchors out of the stern, so that the vessel might not swing forward.

2. Danger from the treachery of the sailors. These selfishly thought to make their escape in the boat, leaving the passengers to their fate, without any one who understood the management of the vessel. But their intent was discovered by Paul, and at his warning the soldiers promptly stopped the proceeding by cutting the boat adrift.

3. Danger from long fasting. In their exhausted condition crew and passengers were like to succumb to the fatigue and exposure. Strength was needed for what they yet had to bear and to do. Paul's cheerful courage inspired them with hope, and as the day was dimly dawning, they all partook of food, and were thus ready for the fresh demands upon them.

4. Danger from the soldiers. By Roman law it was death to a soldier to let his prisoner escape. Hence the cruel proposal to kill the prisoners. They owed their deliverance to the favor Paul had obtained with the centurion.

5. Danger from the fury of the waves where the "two seas met." With the ship going to pieces and the waves running high, even those who could swim were in no small peril. There were no friends on shore to throw ropes to them or aid them in their danger. Yet, some swimming, some clinging to boards and fragments of the shattered vessel, "they escaped all safe to land."

How were these dangers escaped? Once through the action of those in charge of the ship; three times through the influence of Paul; and once, as it might be said, by chance, but as we should rightly say, by the direct providence of God. And what gave Paul such calmness that he was able twice to interfere actively with what was going on, and to prepare his companions for the moment when their energy was required? The knowledge, the certainty of which we have already spoken. And what did this rest upon? The word of God. The vessel might have struck on the rocks before the danger was perceived; the sailors might have got off from the ship before Paul noticed them, or before his warning was taken; some might have still refused to take food, or might have been too exhausted to recover strength; the centurion might have deemed it best to let the soldiers have their way; the raging waters might have swept away some as they were trying to reach the shore. But it did not happen so, for God's word had gone forth that Paul and all his companions should be saved, and that word could not be broken.

We have seen Paul in many dangers before; did he ever before get such an assurance of safety? Twice only (chap. 18. 19, 10; 23. 14). Yet on all occasions we find him calm and quiet. Why was this? Because he had an assurance, not that the particular peril would be safely passed through, but that he was in the Lord's hands; that the Lord would lead him in the right way, and bring him safe to his heavenly home. Of this assurance he wrote to the Romans (Rom. 8. 28, 35–39), and, later on, to Timothy (2 Tim. 4. 18).

Such an assurance is given to every true Christian. He cannot tell, when in danger, that he shall certainly come out of it unharmed. The Christian has no general immunity from accident or from suffering. But he may know, and ought to know, that he is in the hands of a loving and almighty Father, and that nothing can touch him but as that Father sees it right and good, and that through all dangers and troubles he shall be brought safe home. And what will be the effect of this? "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." Isa. 26. 3.

Why did God take such care of all that ship's company, and pledge his word to deliver them? For Paul's sake: "Lo, God hath given thee all them that sail with thee." So the assurance of which we have been speaking is given to all of Christ's company, for Christ's sake. Of them it will one day be said, "They escaped all safe to land."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map of the coast where the shipwreck took place, and locate the incidents....A good outline upon which to present the lesson would be: 1. At Anchor; 2. The Plot Foiled; 3. The Morning Meal; 4. The Stranded Ship; 5. The Cruel Conspiracy; 6. The Es-

cape. Questions may be asked on each of these subjects, which will develop the facts and teachings of the lesson....Or each of the above points in the outline may be made the subject of a vivid word-picture.... There are two prominent lines of teaching in this lesson. On the one side, *The Providence of God*, or the divine element in the history (notice how this is illustrated), and on the other, *The Character and Influence of a Christian*, as illustrated by Paul....See the Analytical and Biblical Outline for the latter topic....ILLUSTRATION. Compare Paul's conduct with that of Julius Cæsar, who in the storm cried to the pilot, "Fear not, thou carriest Cæsar and all his fortunes." The latter showed confidence in self, the former, trust in God.

References. FREEMAN. Ver. 29: Anchors, 857. Ver. 40: Double rudders, 858.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus our Deliverer.* Review last lesson; the picture of a ship on a stormy sea may be used again. Tell that many days went by, and still the storm raged. The sailors lost all hope, and made a plan to run away in the boat, and save their own lives, leaving the rest to be lost. Tell why they lost courage—they were trusting in their own power to save the ship, and when they found they could not do it, they thought the ship must be lost. Paul did not get discouraged, because he trusted in Jesus to save them. To be taught: 1.) How Paul helped and comforted others in trouble; 2.) How deliverance came as he had promised; 3.) How Jesus always delivers those who trust him.

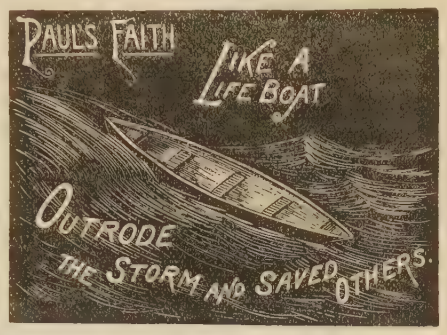
1. Tell the story of the sailors' selfishness, and how, through Paul's counsel, their plan was defeated. Then, while all were fearful and troubled, Paul urged them to eat, speaking cheerfully to them, and telling them again that no harm should come to them. Picture Paul asking God's blessing upon the food, and teach that no joy or sorrow, no danger or delight, should hinder us remembering God, and thanking him for the good that remains. Show the effect of Paul's faith, as given in verse 36. Even a child who really believes God can put faith into discouraged hearts.

2. Make yellow rays of sunlight streaming up behind the sea, already on the board. Print in its rays the word "Deliverance." Tell that the morning had come to the people on shipboard, and that they saw a way of escape. The night of fear which they had passed had been long and dark, but now they saw the light, and their hearts were filled with hope. Teach that God makes the light, because he is the Light. Show the difference between Paul's spirit and that of the soldiers and sailors. His was the spirit of love and helpfulness. He wanted to see others saved; the soldiers and sailors were willing the others should be lost if they might be saved. The selfish spirit is of Satan; the unselfish spirit is of God.

3. Do children ever get into places of danger? O yes, very often. Teach that a storm of anger, of envy, of selfishness, is more dangerous than a storm at sea. Satan raises these storms; he wants us to be lost in them. Get children to spell "Deliverance" on the board. Talk about its meaning, illustrating and applying until it is quite clear. Who was Paul's Deliverer? Jesus is our Deliverer, too. He can save in any time of danger, and from any kind of danger. Just as Paul prayed to Jesus for help, and then did all he could to help and bless others, so we must do. Print "Pray, Believe, Work," and ask children to take these as watch-words.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. Here is a life-boat! It symbolizes Paul's faith, which outrode the storm, and saved, through God's power, all the ship's company. Every Christian should strive for saving faith. The same God that saved Paul will save you. Christ has been compared to a life-boat in saving a wrecked soul.

LET YOUR FAITH BE LIKE PAUL'S FAITH.
SO GREAT.....ABOVE FEAR.
SO SIMPLE.....RESTING ON THE PROMISE.
SO STRONG....UNMOVED.
SO TRUE.....ALL BELIEVED.

Close the review by singing, "O for a faith that will not shrink."

Lesson Word-Pictures.

Land, land, somewhere in the black, howling night! Not land that is seen, but felt! The soundings lessen as the tired, cheerless sailors sink their line down into the sea. Land is near! But, hark, is that the sound of breakers? Land desired and yet dreaded! Down rush the anchors, and the ship is held. O that the night shutting down so close on this terrible sea would lift its grim cover of blackness and show where land may be! Nothing to be seen, and only the awful combat of the elements to be heard. What a wishing for the day! What agonizing watching! If the light would only come! There it is at last, a gray, scowling heavens lighting up the danger that the night has hidden. But see those cowardly sailors who are letting down the ship's boat into the sea! They are about to spring over the rail and forsake the vessel. Will the soldiers permit it? "Let them go," does any body say? "We are to be saved anyhow." No, not saved anyhow, in spite of the transgression of all laws of prudence. Paul hastens to the centurion. He points at the craven, scrambling sailors. "Except these abide in the ship ye cannot be saved," says Paul. The soldiers rush to the vessel's side. They are cutting the ropes of the boat. Down it tumbles, to toss and whirl and drift away! But the light thickens. The day has come, and all around them is that wild, yeasty sea, and before them a rocky coast where the breakers roar at any castaways who would reach the shore. But with what confidence Paul assures them of safety! How cheerful his tones as he asks if they will not "take some meat!" He calmly raises his eyes to heaven. He confesses God, and thanks him before that wondering multitude. How rapidly Paul's confidence spreads! They stretch out their hands as he breaks the bread. They hungrily

devour it. They rejoice. They are satisfied. Now the cargo of wheat may be thrown into the sea and the ship lightened. What shall be done though with that shore ahead, ragged and frowning and white with foam? Do you see that creek? Let the ship be thrust in there. The anchors are abandoned, The rudder-bands are loosed. Up flutters the sail, and as the wind fills and swells the canvas, the ship madly drives forward, a whirlpool about it, a whirlwind over it. Crash-sh! The vessel has struck. It is breaking up! Confusion and terror reign on the deck. The soldiers grasp their swords. "Kill the prisoners!" is their cry. No, no, stay your swords! "There is Paul. He shall live, and the others," says the centurion. The people now are climbing over the vessel's side and dropping into the waves. The swimmers are striking out for the shore. Here is a man clinging to a board. A second grasps a seat. There they go, one after another, till the breakers are dotted with their struggling forms. Watch them in the surf, rising, falling, swept forward, then seaward. Will they escape and God's word be made good? See! They are crawling out of the breakers. They cling to the rocks. They clutch at the sand. They grasp the sea-weed. They rise, drenched, chilled, bruised, panting, but saved. The word of the Lord has been fulfilled.

A. D. 60, 61.] **LESSON III. PAUL GOING TO ROME.** **[April 19.**

Acts 28. 1-15. [*Commit to memory verses* 3-6.]

1 And when they were escaped, then they knew that the island was called Mel'i-ta.

2 And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Pub'li-us; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Pub'li-us lay sick of a fever and of a bloody-flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honored us with many honors; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Al'ex-an'dri-a, which had wintered in the isle, whose sign was Cas'tor and Pol'lux.

12 And landing at Syr'a-cuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhe'gi-um: and after one day the south wind blew, and we came the next day to Pu-te'o-li:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Ap'pi-i Fo'rum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage.

General Statement.

The prophecy of Paul has been fulfilled, and the two hundred and seventy-six people stand secure on the shore of "a certain island," not a life lost, while their vessel lies a wreck upon the bar. From the hospitable natives they learn that they are on the isle of Malta, far out of their course. A fire is kindled, and the chilled and drenched company gather about it, thankful that they are safe at last. Around the fire a proof is given that in the crowd stands one especially under a divine care, whom neither seas can drown nor serpents poison, one who is equally ready to help in the lowliest duties, to heal the sick, or to bear testimony to the Gospel. The kind-hearted ruler who opens his door to the apostle finds that he has indeed entertained angels unawares, and that the cup of cold water given to a disciple is not without its reward. The whole island rejoices in the health-bringing presence of the apostle, as the whole world shall yet rejoice in the saving truth which the apostle preached. After three months of waiting for the winter to pass, the company are gathered on the shore again, gifts of gratitude are heaped upon the apostle and his friends, and they embark on an Alexandrian ship for Rome. Malta fades from view, and Sicily draws near. They pause at Syracuse, and beat against unfavorable winds toward Rhegium; they thread the narrow waters of Messina, and at last they disembark, their voyage ended, at the port of Puteoli, on the bay of Naples. Henceforward they walk with the waves on their left, and the Volscian Hills looming above them on their right. There are precious greetings with disciples at Puteoli; word of the apostle's coming is dispatched to the metropolis, and on the way two bands of brethren meet him, bringing joy to his anxious heart, for though he feared not the face of foes, he was eager for the love of his friends.

Explanatory and Practical Notes.

Verse 1. When they were escaped. The original means "escaped in safety." **They knew.** The Rev. Ver. has these clauses, "We were escaped," "we knew," making it a personal recollection. **The island.** It is sixty miles south of Sicily, and almost pear-shaped, seventeen miles long and nine miles at its greatest width. **Was called Melita.** It was originally peopled by the Phenicians, and its people in Paul's day still retained their ancient language. It is now possessed by Great Britain, and is an important stronghold.

2. The barbarous people. The term "barbarians" anciently did not mean savage or uncivilized, but was used of all peoples who were neither Greek nor Roman. This island had manufactures, and some fine buildings. **Showed us no little kindness.** All the more grateful to the storm-tossed voyagers because doubtless unexpected, for it was common for those who had been shipwrecked at sea to be plundered, and perhaps murdered, on the shore. **Kindled a fire.** This must have been kindled in some covered place, or in a house. **Received us all.** The word implies that both shelter and hospitable care were given. **The cold.** This shows that the storm must have been in the winter, and was not the Sirocco, a hot hurricane. (1) *We should deal kindly with those in need of hospitality.*

3. Paul had gathered. We notice the ready and helpful spirit of the apostle, as active in the small details of life as in its greatest affairs: preaching the Gospel, and helping to build a fire, in the same willing spirit. (2) *The humblest work becomes honorable, if it be wrought for Christ's sake.* **A viper.** No poisonous serpents are now found in the island, for it is now the most thickly settled section in Europe, and the land is highly cultivated; but there is no reason to suppose that it was always free from reptiles, which disappear before an increasing population. **Out of the heat.** It had been in a torpid state among the sticks, and was warmed into activity. **Fastened on his hand.** The account indicates that the viper bit the apostle, and that the islanders knew the bite was deadly.

4. When the barbarians saw. They learned that

the passengers in the ship were mostly criminals under guard, and watched them with an ignorant curiosity. **Hang on his hand.** Perhaps hanging by its teeth where it had bitten. **They said.** Just as people are prone to argue a special divine interference in the affairs of life, forgetting that all law is under a divine order. **A murderer.** (3) *How unjust are the opinions of those who judge by appearances only.* **Vengeance.** Rather, as in Rev. Ver., "justice," whom the ancients personified as the daughter of Jove. (4) *Even the most ignorant minds perceive that sin demands punishment.*

5. Shook off the beast. Calm in the consciousness of God's care, and in the assurance of God's promise that he should yet reach Rome and stand before Cæsar. **Felt no harm.** Thus was fulfilled the promise of Christ, "They shall take up serpents" (Mark 16. 18), and how often the same miracle was wrought with other apostles we know not. (5) *Let us remember that we are under the same care as Paul, and naught can harm us until our work is done.*

6. When he should have swollen. The viper's bite, according to the ancients, caused a violent inflammation, swelling of the part bitten, and speedy death. **Looked a great while.** Watched his acts, and perhaps noticed his calm bearing, and the deference with which he was treated. **Said that he was a god.** (6) *The world is often as mistaken in its estimate of God's people when it praises as when it condemns.* (7) *Let us seek that high place of God which is unmoved alike by honor and by dishonor.*

7. In the same quarters. In that part of the island. **The chief man.** In Greek, *protos*, "the first." This title is not named elsewhere in ancient history, but is confirmed by ancient inscriptions recently dug up on the island of Malta, thus verifying Luke's characteristic accuracy in official titles. **Whose name was Publius.** According to ancient tradition, Publius became a Christian, was the first bishop of Malta, and afterward died a martyr. **Received us.** Paul, Luke, and Aristarchus are here referred to; not the entire two hundred and seventy-six people who had been shipwrecked. **Three days.** Until more permanent quarters could be secured.

8. Sick of a fever and of a bloody flux. The original, which is in Luke's precise style, as a physician would describe the disease, indicates an intermittent fever and dysentery, a malady not infrequent in this island. **Paul entered in and prayed.** The miracles of Christ were wrought by a word of power, but those of the apostles were generally accompanied with prayer. **Healed him.** The act was Paul's, but the healing power was of God.

9. Others also. Rev. Ver., "the rest," implying that there was a general interest in the apostle and an extensive work of miracles; so that all the sick in the island (which may have been thinly populated) may have been healed. (8) *When God's messengers come to a place they bring a blessing.*

10. Honored us with many honors. "Presented us with many presents," would be a literal translation. These were not in payment for the miracles, but in gratitude for them. **When we departed.** The Rev. Ver. has "When we sailed, they put on board such things as we need;" a great kindness, since the voyagers must have lost all in the shipwreck.

11. After three months. They had left Crete early in October, were shipwrecked in the same month, and embarked from the island of Malta in February. **A ship of Alexandria.** Alexandria was situated at the western mouth of the Nile, and was the second city in the Roman Empire, and the commercial metropolis of the Mediterranean. **Wintered in the isle.** Having taken refuge from the storm in which Paul had been shipwrecked. **Whose sign.** The sign was an image sculptured upon the prow, which gave its name to the vessel. **Castor and Pollux.** Or, as in Rev. Ver., "The Twin Brothers." These were, according to the ancient legend, the sons of Jupiter and Leda, represented generally as two young men on horseback, and regarded as patron-divinities of sailors. Under a heathen flag, the Gospel sailed to the conquest of Rome.

12. Landing at Syracuse. This was a large city on the eastern coast of Sicily, eighty miles north of Malta. **We tarried there three days.** Probably waiting for a favorable wind to carry them northward through the straits of Messina.

13. Fetched a compass. Rather, as in Rev. Ver., "made a circuit," or sailed along the Sicilian shore, beating and tacking in the face of unfavorable winds. **Came to Rhegium.** A place directly on the toe of the Italian boot, where the strait is but three miles wide between the mainland and Sicily. **After one day.** Which was spent in waiting for a wind to carry them through the strait. **The south wind blew.** The wind most advantageous to a vessel sailing northward. **Puteoli.** This was their place of debarkation, where their voyage ended, and they pressed at last the soil of Italy. Puteoli was one of the principal harbors of Rome, and situated on the famed Bay of Naples. It is now called *Pozzuoli*.

14. We found brethren. It was now the second generation after Christ's ascension, and the Gospel had spread into all parts of the Roman Empire. **Were desired to tarry.** And were permitted to do so, by the kindness of the centurion Julius, who might have found it necessary to wait for some message to be sent and answered at Rome. **So we went toward Rome.** Over the famous Appian Way, which was called "the queen of roads," and followed the shore of the Mediterranean Sea.

15. From thence. From Rome itself, where already a large Church was in existence, to which Paul had written the Epistle to the Romans four years before. **The brethren.** Some of whom may be named among the greetings in Rom. 16. **Heard of us.** The week's delay at Puteoli gave opportunity for sending word of the apostle's coming. **They came to meet us.** They were courageous in showing honor to one who was a prisoner and might soon be a martyr. **Appii Forum.** "The market of Appius," or, as we would now name it, *Appiiville*, a small village and stopping-place for travelers, forty-three miles from Rome. **The three taverns.** A group of shops, ten miles nearer Rome than Appii Forum. Thus two separate parties came to meet Paul. **Took courage.** Showing that he had been depressed, perhaps from not knowing how the Church at Rome might receive him, since it was more or less made up of Jewish Christians, who were not friendly to the apostle. (9) *How much comfort comes with kind greetings!*

HOME READINGS.

M. Paul going to Rome. Acts 28. 1-15.
Tu. Cure for a serpent bite. Num. 21. 1-9.
W. Debtor to all men. Rom. 1. 1-17.
Th. Paul worshiped as a god. Acts 14. 1-13.
F. Prayer for sick. James 5. 7-20.
S. The healing power given. Mark 16. 9-20.
S. Courage by faith. Psa. 27. 1-14.

GOLDEN TEXT.

He thanked God, and took courage. Acts 28. 15.

LESSON HYMN. 8, 7.

Hymnal, No. 726.

Come, thou Fount of every blessing,
Tune my heart to sing thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.
Teach me some melodious sonnet,
Sung by flaming tongues above;
Praise the mount—I'm fixed upon it—
Mount of thy redeeming love!

O to grace how great a debtor
Daily I'm constrained to be!
Let thy goodness, like a fetter,
Bind my wandering heart to thee.

TIME.—The winter of A. D. 60 and spring of A. D. 61.

PLACES.—1. Melita, now Malta, an island south of Sicily. 2. Syracuse, a city in Sicily. 3. Rhegium, in Italy, opposite to Sicily. 4. Puteoli, a sea-port of Rome, on the Bay of Naples. 5, 6. Appii Forum. "The market of Appius," and the Three Taverns, two small villages on the road to Rome. 7. Rome, the capital of the Roman Empire. (See Descriptive Index.)

RULERS.—See Lesson I.

DOCTRINAL SUGGESTION—The power of prayer.

QUESTIONS FOR SENIOR STUDENTS.

1. At Melita, v. 1–10.
How were they received by the people ?
What happened to Paul ?
How did the sight affect the people ?
What did Paul do ?
What then did they think of Paul ?
How did Publius treat Paul ?
What did Paul do for Publius's father ?
How was Paul and his company treated ?

2. Toward Rome, v. 11–15.
How long did they remain in Malta ?
In what city did they tarry three days ?
Where did they disembark ?
Whom did they find at Puteoli ?
Where did other brethren meet them ?
How did their kindness affect Paul ?

Practical Teachings.

Where does this lesson teach—

1. God's care of faithful servants ?
2. The fickleness of public opinion ?
3. The helpfulness of Christian communion ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. At Melita, v. 1–10.
Upon what island was refuge found ?
What was the character of its people ?
How did they treat those who were wrecked ?
What added to the discomforts ?
What befell Paul ?
What effect had this incident upon the people of Melita ?
What did Paul do ?
What was the expectation of the people ?
What was their final opinion ?
What especial kindness did Paul and his companions receive ?
How did Paul repay them ?
Who came to him for help ?
What return was made ?

2. Toward Rome, v. 11–15.
How long was the stay at Melita ?
How did the company leave the island ?
What was the first landing-place ?
Where was the final landing made ?
How were they received ?
Toward what city did they journey ?

Teachings of the Lesson.

Where in this lesson are we taught—

1. The folly of superstitious fear ?
2. The folly of superstitious reverence ?
3. The duty of hospitality ?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did they find that they were ? **On an island called Melita, now called Malta.**

What did the people do for them in the cold and rain ? **Kindled a fire and tried to get them warm.**

As Paul was putting a bundle of sticks on the fire, what happened ? **A poisonous snake came out of the heat and seized hold of his hand.**

What did the people who lived on the island think ? **That Paul was a murderer, and though he had escaped the sea, justice was going to kill him that way.**

When they knew surely that no harm came to him, what did they think ? **That he was a god.**

What did the ruler of the island do ? **Took Paul and his friends to his home to stay three days.**

Who was very sick in the house ? **The ruler's father.**

What did Paul do ? **Went in, prayed, and laid his hands upon him, and healed him.**

After this, what did Paul do ? **Healed many other sick people on the island.**

How did the people show their gratitude ? **By giving them many presents, and all they needed on the ship.**

After waiting on the island three months, what did they do ? **Took a ship named "The Twin Brothers," and sailed to Italy.**

When they went on shore at Puteoli, whom did they find ? **Brethren in Christ.**

What did they want Paul to do ? **Pass the Sabbath with them and preach.**

How did Julius show his high regard for Paul ? **By staying there a week.**

What did they do next ? **Went toward Rome by land.**

At two places on the way, who met them ? **Brethren from the Church at Rome, to whom Paul had once written a letter.**

How did Paul feel when he saw these good men ? [Repeat the GOLDEN TEXT.]

Words with Little People.

The Lord Jesus knew just how Paul felt after that long voyage and dreadful shipwreck ; a prisoner on the road, almost to Rome, not knowing what was before him. And so he sent brethren out to meet him. He knows when you get tired, and are almost discouraged trying to live for him, and he is just as willing to comfort and help you as he was Paul. Look up to Jesus and take courage, dear children.

THE LESSON CATECHISM.

[For the entire school.]

1. What was the Island to which Paul and his companions escaped ? **Melita, now called Malta.**

2. How did the people receive them ? **Kindly.**

3. What happened to Paul when putting sticks on the fire ? **A viper fastened on his hand.**

4. What did Paul do to the sick people on the island ? **He healed them.**

5. What happened to Paul and his companions when nearing Rome ? **The brethren came to meet them.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Religion of Nature.

I. WHAT IT TEACHES.
1. **Human Kindness.**
1.) *Showed us no little kindness.* v. 2.
"Merciful, as your Father." Luke 6. 36.
2.) *Received us every one.* v. 2.
"Not forgetful to entertain strangers." Heb. 13. 2.
2. **Divine Justice.**
Vengeance suffereth not to live. v. 4.
"Who may stand....thou art angry." Psa. 76. 6.
3. **Gratitude.**
Who also honored us. v. 10.
"Magnify him with thanksgiving." Psa. 69. 30.

II. WHEREIN IT ERRS.
1. **Concerning Sin.**
No doubt a murderer. v. 4.
"The understanding darkened." Eph. 4. 18.
2. **Concerning God.**
Said he was a god. v. 6.
"A people that do err in....hearts." Psa. 95. 10.

THOUGHTS FOR YOUNG PEOPLE.

"He Thanked God."

1. Paul had occasion to thank God for his fulfillment of promise in bringing him and his companions safe to land. v. 1. Let us see God's hand in every deliverance.

2. He could thank God for infusing into ignorant and unconverted natures a spirit of kindness and hospitality. v. 2.

3. He could thank God for a signal instance of protection, showing that a divine power was guarding him. v. 3–6.

4. He could thank God for making him the means of blessing to many, both in physical and spiritual healing. v. 7–9.

5. He could thank God for the power of prayer, which enables man to take hold of omnipotence. v. 7–9.

6. He could thank God for bestowing the encouragement of Christian fellowship and sympathy. v. 13–15.

English Teacher's Notes.

LAST Sunday we had the picture of a man calm, unmoved, and even cheerful in the presence of imminent danger. To-day we are to see a man dejected and cast down. Surely, we should think, these must be two very different characters. But no, they are one and the same; the man whose courage and faith inspired with confidence the crew of the foundering vessel is the same whose heart sank and whose soul grew weary on the further journey toward Rome. We are apt to think when hearing of the heroic deeds and noble endurance of some individual that he is so far above ourselves that there can be nothing in common between us, and that we can learn no lesson from such a life. But it is a mistake. And the historians of Scripture are careful to show us that the worthies of old whose example is held up for us to imitate were, after all, "men of like passions" with ourselves, and had need, like ourselves, of the infinite forbearance and tenderness of a loving heavenly Father.

But why do I conclude that Paul was downcast and dispirited on his journey to Rome? Because the Golden Text tells how at a certain point he "thanked God and took courage"—thanked God for solace and cheer in his need, and felt his drooping spirit revive within him. To enter into this, let us look at

The circumstances of his journey. For three months it was delayed by a necessary sojourn in the island of Melita or Malta. Here Paul experienced signal deliverance and was made the instrument of signal blessing. The viper fastening on his hand was as great a peril as the shipwreck, yet it caused him no alarm. The promise of God was not merely that he should escape the dangers of the sea, but that he should be "brought before Cæsar," and nothing could make that promise vain. And the enforced detention must have had its pleasant side, for he saw the sick recover at his prayers and at his touch, and experienced the warm gratitude of the people.

But the time came to go onward. Another "ship of Alexandria," which had found shelter in time from the storm which destroyed the former one, received the travelers, and after stopping three days at Syracuse, landed them at Puteoli, the principal port of Italy at that time. Hence the march to Rome lay along the celebrated Appian Way. Now look at

The feelings which may have arisen in Paul's mind. It may be said, What was there to discourage him? Ever since leaving Cesarea he had experienced the loving care of God over him. He had been treated with courtesy by the centurion who had charge of him, had had wonderful deliverances, and been made the channel of much blessing. Why should his heart fail him now? There were probably two causes:

1. His own condition. He was approaching the city he had so longed to visit. Chap. 19. 21; Rom. 15. 23, 24. But he was approaching it, not as he had once hoped, a free man to come and go as he would in the work of the Gospel, but as a prisoner bound with a chain. He was shortly to be transferred from the charge of the friendly centurion, Julius, to the custody of a stranger. Already he had lain for two years in the prison at Cesarea; how long might he not be left to languish in Rome?

2. The scenes through which he was passing. He was approaching the metropolis of the world. On every side he saw the signs of Roman power and Roman magnificence. Officials, nobles, soldiers, merchants, passed him along the great thoroughfare, intent on business, the cares and the pleasures of this world. And round about him were those signs of idolatrous worship which culminated in the adoration of the emperor himself as divine. If Paul's spirit was stirred within him at Athens, where he was free to testify of Christ in the streets and in the market-place, how must the heathenism around him now have weighed upon his mind and saddened his heart! How should he, weak, weary, and chained, make any successful onslaught upon this fortress of Satan?

The Lord saw and knew how the heart of his servant was cast down. Was he displeased? Did he rebuke Paul for lack of faith? "As a father pitieth his children so the Lord pitieth them that fear him." When the party had arrived within forty-three miles of the capital, a company of Christian friends approached to salute Paul, bringing welcome and sympathy and cheer. Ten miles farther on, and others met them. And Paul knew who had caused the news of his coming to reach the warm-hearted brethren, and had enabled them to come and meet him. He "thanked God and took courage."

There is much to be learned from Paul's calmness in the hour of danger, and from the deliverance which the Lord provided for him. But there is perhaps as much to be learned from his time of depression. It shows how true are the words: "God, who comforteth those that are cast down" (2 Cor. 7. 6); "The father of mercies and the God of all comfort" (2 Cor. 1. 3); "The God of patience and consolation." Rom. 15. 5. And it is of the highest importance to press on our young people that there is One who knows and feels for them in the disappointments and discouragements of every-day duties, and to whom they may turn, not only in trouble and perplexity, but also in weakness and depression. Only let us exhort them to follow the example of Paul, who, when friends came to cheer him, saw the hand of the loving Father in it, and not only "took courage," but "thanked God."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw the map showing Malta, Sicily, Italy as far north as Rome....Locate on it the places of the lesson—Syracuse, Rhegium, Puteoli, Appii Forum, Three Taverns, Rome, and tell the story as associated with the places....An outline for teaching the lesson may be found in the following: 1.) Help Afforded, v. 1-3; 2.) Harm Escaped, v. 3-6; 3.) Hospitality Enjoined, v. 7;

4.) Healing Received, v. 8, 9; 5.) Honors Bestowed, v. 10; 6.) Voyage Ended, v. 11–13; 7.) Courage Renewed, v. 14, 15....For children's classes, the line of thought in "Thoughts for Young People" may be followed.

References. FREEMAN. Ver. 11: Ships named, 859.

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. Divide the board in the center, if it be a large one, and place on it the diagram as represented. If the board be small, use both sides. The map shows the location of the island of Malta, and will interest the scholars. The teaching of the exercise is this: The same power that saved Paul from the sea saved Paul from the viper. Let us never be discouraged. We have a Friend that sticketh closer than a brother, and though we may be in danger, we will never be deserted. If an evil habit, like a poisonous viper, attaches itself to you, *shake it off*, and Christ, the Friend and the Saviour, will save you from all harm.

NEVER BE DISCOURAGED!

YOU HAVE PAUL HAD

A
COMFORTER,
HELPER,
RESCUER,
INVISIBLE
SUPREME } FRIEND.
TRUE

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus Gives Power to Work.* A series of word-pictures may be given in this lesson:

1. A sea-shore, heavy breakers rolling up; a broken ship stuck fast in a sand-bar; a great many men in the water, some swimming, some clinging to bits of the broken vessel, some floating on boards; natives of the island running to the shore, ready to help and comfort the wet, cold mariners.

2. Men running in haste to gather sticks to make a fire to warm and dry the shipwrecked men; Paul as cold and wet as any, still helping by gathering wood for the fire; a poisonous serpent, roused by the warmth, springing up and fastening to Paul's hand; the natives whispering among themselves; Paul calmly shaking off the serpent into the fire; the surprised natives looking upon Paul with awe, believing that he was a god.

3. Paul the prisoner, with his friends, in the house of the governor; a sick-room, where an old man lay very near death; Paul praying by the bed-side; the sick man walking about, glad and grateful; many sick coming to Paul to be healed; a ship ready to sail; Paul and his friends surrounded by grateful people bringing many gifts.

Make a hand stretched out on the board. Teach that Paul, wherever he went, reached out his hand to help. *God takes care of the hand that is used for him.* When the viper fastened on that hand, it was not allowed to do any harm. Read the promise to the disciples, Mark 16. 18. *God gives power to the hand that is used for him.* When Paul laid his hands on the sick people, they were cured right away. Jesus will honor and use little hands that are given to him. Give the hands to Jesus, and he will use them to help other people. What was Paul's first gift to Jesus? Make a heart. When Paul said, "What wilt thou have me to do?" he gave his heart to Jesus. He was ready to *obey*. A child can do that. Then the hands will follow. Talk about the kind of work hands given to Jesus will do. Will they push, strike, snatch, steal? Ask children to hold up both hands, and say after you, slowly and seriously, "My hands must belong to Satan or to Jesus." Then, after a moment's quiet, with folded hands, let children pray softly,

"Take my hands, dear Jesus,
Let them work for thee."

The story of the voyage to Rome may be briefly given, pointing out the course on the map, or it may be omitted, laying stress upon the fact that God kept his promise in bringing Paul safely to Rome. Just as surely will he keep his promises to us.

Lesson Word-Pictures.

That fire with its leaping flames, with its ruddy light, with its hospitable warmth, is a magnetic center to that chilled, shivering, wrecked circle. Let the rain beat down drearily on the rocky shore of Malta. Let the cold wind moan across the sea. That fire brings comfort and cheer. So much like Paul to think of others and wander out into the storm, to search among the rocks and along the beach and gather any drift wood lodging there. He has brought an armful to the fire and heaps it on the embers. How the flames spring up with new energy, shake their fluttering robes, laugh, and shoot out their sparks to defy rain and cold! But look! That viper benumbed and coiled amid the wood, at the touch of the heat, leaps up, darts its fangs into Paul's hand and there clings! Ugh! The people fall back. They look away! "A murderer, a murderer!" they are whispering. "The furies are after him. He will die!" No, calmly as if the viper were a stick to be thrown on the fire, Paul shakes off those wriggling, venomed coils, and stands up free, unharmed! No murderer now! "A god, a god!" they whisper. Will Paul come to a sick-bed and see the father of Publius lying there? So flushed with fever and weak! Hush! Solemn moment when Paul prays and lays his hands on the sick man. The fever abates. The eye brightens. Strength returns. The man rises from his bed. And now there is a throng at Paul's door: the fevered, the lame, the deaf, the blind. What a poor, wasted, worse than shipwrecked column comes hobbling and creeping to the apostle, and what a procession moves away, without a crutch, seeing, hearing, rejoicing, singing! The day of departure comes. An Alexandrian ship is ready to slip its moorings and begin its race for Italy. The centurion marches his prisoners aboard. The stupid images of Castor and Pollux at the prow are supposed to be favorable. The waves beckon. The wind calls. The vessel is off. It is soon at Syracuse, then at Rhegium, and finally halts in the busy harbor of Puteoli. Thence, in the midst of his guards, Paul goes to Rome.

A. D. 61-63.] LESSON IV. PAUL AT ROME. [April 26.

Acts 28. 16-31. [*Commit to memory verses* 28-31.]

16 And when we came to Rome, the centurion delivered the prisoner to the captain of the guard; but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Je-ru'sa-lem into the hands of the Ro'mans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cæ'sar; not that I had aught to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you:* because that for the hope of Is'ra-el I am bound with this chain.

21 And they said unto him, We neither received letters out of Ju-de'a concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that every-where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Je'sus, both out of the law of Mo'ses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by E-sa'ias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gen'tiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Je'sus Christ, with all confidence, no man forbidding him.

General Statement.

Yonder, on the Appian Way, are a company of people approaching the Imperial City. They are a gang of prisoners, chained together, and guarded by stern soldiers. Little do the nobles of Rome imagine that in that despised throng walks one man whose name by its luster shall pale all others in the annals of their city! At last Paul stands at the goal of his hopes, and though he comes as a prisoner, it is with no consciousness of shame, for he bears his chain as an ensign of glory, since he is "the prisoner of the Lord." After three days of rest, an assembly is summoned, and a company of Jewish leaders gather in Paul's lodging-place to hear his statement of the Christian faith. Upon the table lies the roll of Scripture, to which the apostle refers in proof of his declarations concerning the kingdom of God. All day long the conversation is carried on between Paul and the Jews, and it ends in a division, a few accepting Jesus as the Christ, but the most of them rejecting him. The separation is made, and Judaism and Christianity enter upon diverse ways, the one to become barren and profitless, the other to march onward toward the conquest of the world. We have but little to tell of the two years which Paul passed as a prisoner at large in Rome. There was the daily chaining to a new soldier, with its compulsory companionship, and often its influence for good. There were the visits of Tychicus from Ephesus; of Epaphroditus from Philippi; of Mark, with whom a new friendship began; of Onesimus, the fugitive slave, captured by the Gospel. There were letters to the churches, and the care of the souls whom Paul had won, against the enticements of the world, and the treachery of Judaizing teachers. At the end of the two years the curtain falls suddenly, and inspiration tells us no more concerning the greatest man in Christian history.

Explanatory and Practical Notes.

Verse 16. When we. This includes not only the prisoners and their guards, but also Luke, Timothy, and Aristarchus. **Came to Rome.** The end of the journey was now reached and Paul was for the first time in the city which gave law to the Mediterranean world. It then held a population of two millions, of whom one half were slaves. **The centurion.** Julius, who deserves a place among the friends of Paul, now disappears from the story, having finished his task. His favorable report doubtless secured for Paul a measure of liberty pending his trial. **The captain of the guard.** The Pretorian Guards were the special protectors of the emperor's person, and their camp was on the north-eastern part of the city. They were commanded at this time by the celebrated Burrhus, a man of noble character, soon after put to death by Nero. **Paul was suffered.** The prisoners were generally kept in a prison adjoining the pretorian camp, but those who were regarded with some favor were allowed to live by themselves, under a free custody; that is, chained at all times to a soldier, who was responsible for their safe keeping. We must think of the noble-minded and pure-hearted apostle as writing his letters while fastened by the wrist to a brutal common soldier; for the army was made up of the dregs of the people. **The soldier that kept him.** A compensation to this constant trial was the fact that in the daily change of the guard he became known to many soldiers, and through them to the whole camp (Phil. 1. 13. Rev. Ver.); and by the soldiers the Gospel was carried to the extremes of the empire. (1) *See how God can bring good out of evil, and make men's hate serve the Gospel.*

17. After three days. A short rest after so long a journey. (2) *The earnest worker is quick to seek out opportunities.* **Paul called.** As he was living near the camp, his home was the breadth of the city from the Jewish quarter, which was across the Tiber, on the south-west of the city; and as he could not go to their synagogue he must needs send for them. **The chief of the Jews.** The rulers of the synagogue and social leaders among the Jewish population at Rome. Here, as every-where, Paul began his evangelistic work among his own people. **Men and brethren.** He uses the same form of address as before the Jews at Jerusalem. Acts 23. 1. **I have committed nothing.** It was necessary for him to explain how he came there as a prisoner yet innocent, and it was difficult to make this appear without reflecting upon the authorities at Jerusalem. **Against the people.** He addressed the Jews by the name which they loved, "*the* people;" that is, the people under God's peculiar care. **Or custom.** He held that the Gospel was not in conflict with the law, but was its glorious consummation. **Yet was I delivered.** It is to be presumed that the apostle gave to these Jewish leaders more detailed account of his trials than here appears.

18, 19. Would have let me go. It is evident from the entire story that the Roman authorities were throughout friendly to Paul, and would have released him but for the bitter opposition of the Jews. **Constrained to appeal.** He did this unwillingly, for the Jews were always strongly opposed to turning aside from their own ecclesiastical tribunals to those of their Roman masters. **Not that I had aught.** Every-where Paul showed the most tender spirit toward his people, and despite their unjust treatment of him, never accused them as a body. (3) *Let us learn to love every soul for whom Christ has died.*

20. For this cause. The cause which he is now to present to them. **For the hope of Israel.** The hope of Israel was the coming of the Messiah, which Paul believed had taken place. **I am bound.** The chain which clanked as he stood was to him no badge of

shame, but honorable as the scars won by a soldier in a noble cause.

21. We neither received letters. This was probably correct. Paul's appeal was unexpected, and the same storm which delayed his coming would also delay any adverse letters which might have been sent. **Neither any of the brethren.** "The brethren" was the term used by Jews of each other. **Spake any harm.** They were far from the field of Paul's active labor, and for two years past he had been in prison; so that the Jews in Rome had heard but little about him.

22. We desire to hear of thee. They had heard that there was a body of people who believed as Paul did, but these Jews knew little about their views. **As concerning this sect.** The term simply means "a school of religious thought." **Every-where it is spoken against.** It was hated by the Jews, and not less by the Gentiles. Though its beliefs were noble and elevating, they were considered atheistical, because they led to the forsaking of idols; disloyal, because the Christians would not offer sacrifices to the image of the emperor; and unsocial, because they kept away from the wicked pleasures of the times. (4) *How easy it is to obtain false and evil impressions of the truth.* (5) *That the victory of the Gospel could overcome these obstacles in the minds of men, shows that it came from God.*

23. Appointed him a day. For a formal discussion of the Gospel and its claims. **There came many.** Not only the rulers, but also the masses of the Jews, and perhaps some Gentile seekers after God. **The kingdom of God.** That is, the Gospel as the fulfillment of the Jewish expectation of a kingdom to be ruled by the Messiah. **The law of Moses ... the prophets.** The two great divisions of the Old Testament Scriptures, in both of which Paul could point to abundant foreshadowings of Christ. **From morning till evening.** It was not a continuous discourse, but was broken up by discussions and arguments on both sides. (6) *The Bible, from beginning to end, is full of Christ.* (7) *Long sessions are not wearisome when the theme and the teacher are interesting.*

24, 25. Some believed. Thus, as one result of Jewish enmity at Jerusalem, Jews at Rome became believers in Jesus. **Some believed not.** There was good ground and rocky soil in that assemblage, and some seed fell upon each. **They agreed not.** Indicating that there was a dispute among the hearers, as there frequently was among the Jews when religious controversies arose. **Spoken one word.** Called forth by the rejection of the Gospel by the unbelieving party. **Esaias.** The prophet Isaiah, chap. 6. 9, 10, a passage quoted more frequently in the New Testament than any other from the Old.

26, 27. Saying. The words of the Lord given to Isaiah in the temple were verified by the Jews seven centuries afterward. **Hearing ye shall hear.** You shall hear with the ear, but shall not receive the truth into willing hearts. So the multitude heard Christ's parables, and so many hear the Gospel now. **Waxed gross.** That is, dull and heavy, by their own rejection of the truth. **Their eyes they have closed.** The dullness of spiritual perceptions comes not by God's will, but as the result of their own conduct. **Should be converted.** Rev. Ver., "should turn again." The word *conversion* in the New Testament often means the human act of the will in turning to God, and never the divine work of regeneration.

28. Be it known therefore. Because ye are hardened, God sends his word to others. **Unto the Gentiles.** This is the last message of the New Testament to the Jews, unless a later be found in the Epistle to the Hebrews. **They will hear it.** A prediction, speedily fulfilled, of the rapid progress of the word among the Gentiles. Within three centuries it conquered Rome itself, and became the universal religion of the empire.

29, 30, 31. When he had said. Ver. 29 is omitted in the Revised Version, as not in the best manuscripts. **Two whole years.** There were long delays before his trial, and it is believed that after it he was released, and spent several years in preaching. **Hired house.** His home was a center of influence, and from it were written the epistles to Ephesians, Philippians, Colossians, Philemon, and perhaps others not now extant. **With all confidence.** Strengthened by divine power, and protected by the Roman government.

HOME READINGS.

M. Paul at Rome. Acts 28. 16–31.
Tu. Simeon's prophecy. Luke 2. 25–39.
W. Christ expounds the Scriptures. Luke 24. 27–44.
Th. Isaiah's vision. Isa. 6. 1–13.
F. Deaf and blind to Christ. Matt. 13. 13–23.
S. Salvation of the Gentiles predicted. Isa. 45. 14–25.
S. The only salvation. Acts 4. 5–12.

GOLDEN TEXT.

The salvation of God is sent unto the Gentiles. Acts 28. 28.

LESSON HYMN. C. M.

Hymnal, No. 908.

Jesus, immortal King, arise;
Assert thy rightful sway,
Till earth, subdued, its tribute brings,
And distant lands obey.

O may the great Redeemer's name
Through every clime be known,
And heathen gods, forsaken, fall,
And Jesus reign alone.

From sea to sea, from shore to shore,
Be thou, O Christ, adored.
And earth, with all her millions, shout
Hosannas to the Lord.

TIME.—From A. D. 61–63.

PLACE.—Rome in Italy.

RULERS.—Nero, Emperor of Rome; Albinus, Procurator of Palestine; Joseph, Ananus, and Jesus, son of Damnæus, high-priests of the Jews, in succession; Agrippa II., King of Bashan.

DOCTRINAL SUGGESTION—Personal responsibility.

QUESTIONS FOR SENIOR STUDENTS.

1. Paul to the Jews, v. 16–27.
What special favor was shown Paul?
Whom did Paul invite to meet him?
Of what did he declare his innocence?
For what was he bound?
What reply did the Jews make?
What did Paul do at the next meeting?
How did the Jews receive the word?
Whom did Paul quote to them?

2. Paul to the Gentiles, v. 28–31.
To whom was the Gospel therefore sent?
How would the Gentiles receive it?
What did the Jews then do?
How long did Paul continue in Rome?
How was his time employed?
Why was he not forbidden to preach?

Practical Teachings.

How does this lesson show—
1. Paul's eagerness to preach the Gospel?
2. That men are to blame for their rejection?
3. That God opens the way for his workers?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Paul to the Jews, v. 16–27.
Where did Paul's journey end?
Into whose custody was he given?
What liberty was granted him?
Who were invited to meet him?
Of what did Paul declare himself innocent?
What account did he give of himself?
Why had he called them together?
What was the reply of the Jews?
What wish did they express?
Where did Paul meet them again?
What did he explain to them?
With what effect?
From what prophet did Paul quote?
Why would not the people believe?

2. Paul to the Gentiles, v. 28–31.
What declaration did the apostle make?
By what authority did he say this? Acts 13. 46, 47.
How was this declaration received?
Where did Paul dwell?
How was he occupied?

Teachings of the Lesson.

Where in this lesson are we taught—
1. That opportunities may be found by those who seek them?
2. That an unwilling heart makes an unwilling ear?
3. That God has a work somewhere for all his servants?

QUESTIONS FOR YOUNGER SCHOLARS.

Was Paul treated like the other prisoners when he came to Rome? **No; he was allowed to live by himself with the soldier who kept him.**

What did he do after three days? **Sent for the chief men of the Jews to come and see him.**

What did he say to them? **"I am here a prisoner, but I have done nothing against our people or their laws."**

What reason did he give for being there? **Because the Jews at Jerusalem had accused him.**

How did they answer? **"We have received no word or letter from Judea about you."**

What more did they say? **"Nor have any of the brethren who came said any harm of you."**

What did they say they would like to hear? **About his religion.**

What did they do? **Appointed a day to come and hear him.**

From morning until night, on the day, what did Paul do? **Explained to them that Jesus Christ was the Saviour.**

How did they receive the word? **Some believed, and some did not.**

As they were going away, what sorrowful words of rebuke did Paul say to them? **The Holy Spirit was right when he said they would not be willing to see, to hear, or to understand.**

Because they would not believe, to whom was the Gospel sent? [Repeat the GOLDEN TEXT.]

Words with Little People.

You may think as you study this lesson that it was very strange the Jews did not believe that Jesus was the promised Saviour. Are you believing that he is your Saviour when you take no heed to what he has said, and go on just the same as if he had never taken little children in his arms and blessed them, and said, "Come unto me, for of such is the kingdom of heaven?" *Wont* you come to him to-day, and tell him *you do believe* in him, and want him to be your own dear Saviour all the rest of your life?

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did Paul call to speak with concerning his imprisonment? **The chief men of the Jews.**

2. What did they say? **"We have heard no harm of thee."**

3. What did they desire? **To hear him concerning Jesus.**

4. What was the result of Paul's preaching to them? **Some believed, and some believed not.**

5. Unto whom, besides the Jews, is the salvation of God sent? **Unto the Gentiles.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Preaching the Kingdom.

I. BY TESTIMONY.
1. *Called the chief of the Jews together.* v. 17.
"Let him that heareth say, Come." Rev. 22. 17.
2. *Men and brethren.* v. 17.
"Kinsmen according to the flesh." Rom. 9. 3.
3. *For this cause....have I called.* v. 20.
"That ye may know what is the hope." Eph. 1. 18.
4. *For the hope of Israel, I am bound.* v. 20.
"In distress for Christ's sake." 2 Cor. 12. 10.

II. BY EXPOSITION.
1. *Expounded....the kingdom of God.* v. 23.
"The kingdom of God is come nigh." Luke 10. 9.
2. *Out of the law of Moses.* v. 23.
"Of whom Moses in the law did write." John 1. 45.
3. *Out of the prophets.* v. 23.
"Who prophesied of the grace....unto you." 1 Pet. 1. 10.
4. *From morning till evening.* v. 23.
"Let us not be weary in well-doing." Gal. 6. 9.

III. BY WARNING.
1. *The heart....is waxed gross.* v. 27.
"They made their hearts an adamant stone." Zech. 7. 12.
2. *Their ears are dull.* v. 27.
"They refused to hearken."
3. *Their eyes have they closed.* v. 27.
"O foolish people....eyes and see not." Jer. 5. 21.
4. *Lest they....should be converted.* v. 27.
"Love darkness rather than light." John 3. 19.
5. *And I should heal them.* v. 27.
"When I would have healed Israel." Hosea 7. 1.

IV. BY PROMISE.
1. *The salvation of God.* v. 28.
"By grace are ye saved....the gift of God." Eph. 2. 8.
2. *Is sent unto the Gentiles.* v. 28.
"Whosoever believeth." John 3. 16.
3. *They will hear it.* v. 18.
"They hear my voice, and there shall be one fold and one shepherd." John 10. 16.

THOUGHTS FOR YOUNG PEOPLE.

Working for the Gospel.

1. We should work for Christ, though in the face of difficulty and discouragement. If Paul, a chained captive, could work, we can work also. v. 16.

2. We should begin our work for Christ promptly, as soon as the opportunity comes. Paul was at work in three days after his arrival in Rome. v. 17.

3. We should work for the Gospel in a kind and forgiving spirit. Though the Jews had wronged Paul, he "had nothing to accuse his nation of." v. 18, 19.

4. We should work for the Gospel with the Bible as our chief weapon. Paul used the Scriptures in his discussion. v. 23.

5. We should continue to work for the Gospel, even though our labors be not always successful. v. 24.

6. We should work perseveringly, and incessantly, so long as the opportunity is afforded us.

English Teacher's Notes.

WHEN General Gordon arrived at Khartoum, in the hope of pacifying the Soudan, one of his first acts was to send robes of honor to the man who had assumed a hostile attitude toward Egypt and toward England—the Mahdi. The sending of these robes was an offer of peace, of friendship, of favor. It promised distinction and prosperity instead of war and overthrow, and should have transformed enemies into allies, foes into friends. But the Mahdi knew that it implied and demanded something else, something he was unwilling to give. The reception of the robes would have signified submission to the authority by whose delegate they were sent. The Mahdi was determined to be independent. He therefore refused them, and sent them back with marks of hostility and scorn. He chose to be the enemy, not the vassal, of Egypt and her English protectors. Whether or not he consulted his own interests in so doing it may be difficult at this moment to decide. Yet we may safely say that the friendship and favor of England has usually proved a benefit to those who have enjoyed it. The thing offered was valuable, but the Mahdi lightly esteemed and rejected it.

Our passage to-day tells us of the offer of a precious gift, and of its refusal. Let us ask,

1. *By whom was it offered?* The gallant General Gordon arrived at Khartoum without pomp, or retinue, or forces to back him, accompanied by a single friend. Had it not been for the wonderful prestige of his name, this daring move might have seemed the act of a madman. But Paul, the soldier and servant of Jesus Christ, sent forth to win

back rebel hearts and lives to their rightful king, arrived at Rome, not only without pomp, retinue, or force, but without any prestige attaching to his name which should induce crowds to meet and welcome him. A few friends had escorted him into the city, but the hundreds who saw the party pass along saw only a Jewish prisoner proceeding with others on his way to the soldiers' quarters. Yet this man came as a delegate from the King of kings, to offer a priceless gift to those who would accept, and thus to win back alien hearts, and bring light and peace where darkness and terror had reigned. Now ask,

2. *To whom was it offered?* There is a company of men assembled in the lodging which Paul is allowed to occupy with the soldier who has charge of him. Paul's first act on arriving has been to beg a visit from the principal men of his own nation. They have heard that he belongs to a sect everywhere spoken against, called Nazarenes, and they are not unwilling to hear an explanation of the doctrines held by this sect. But it is not a mere explanation that Paul has to give. He has a distinct and precious gift to offer them. Ask,

3. *What was the gift?* The Golden Text tells us. It was "the salvation of God." To see what Paul expounds and testifies—the truth "concerning the kingdom of God." That is not a strange expression to them. They are looking for the kingdom, but looking the wrong way. They look for Messiah to come and make their nation great and glorious, and subject other nations to them. Paul tells them something very different—how that all have sinned and gone astray, and all, even themselves, need a Saviour—and how that Saviour has come and suffered (comp. chap. 13. 26–39) for them, has risen again, and claims the fealty of his chosen nation. And he offers them in the name of Jesus forgiveness of sins, justification, peace, favor with God, and a glorious prospect for the future.

Some are convinced by his arguments, some are not. But not one accepted the offer.

4. *Why was it refused?* Why did they close the eyes and ears of their soul, and seal up their heart (ver. 27) against the gifts put before them? For the same reason that, as we have seen, the Mahdi refused the robes of honor from the emissary of Egypt and of England. The reception of that gift meant submission. What Paul had written before about his countrymen had proved true in this case: "They . . . going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Rom. 10. 3. They could not acknowledge themselves sinners. They could not acknowledge the insufficiency of the law to obtain for them justification and peace. They could not bow before the crucified One. They were the children of Abraham, and though looked down upon, and often persecuted, by the Gentiles around them, they retained their pride of ancestry, and looked forward to a return of more than their former glories in the future. And so they refused pardon, peace, and eternal life, in rejecting the "salvation of God."

Thus every-where, from Jerusalem to Rome, the Gospel had been first preached to the Jews. Chap. 1. 8; Luke 24. 47. And every-where they had, as a nation, rejected it. The gift of God—the wonderful salvation wrought out through Christ Jesus was despised and scouted. But the gift is sent to others—offered freely—offered widely—to whoever will have it. For two years Paul preached it to the Gentiles at Rome, and afterward to many in other lands. It means now what it did then, peace with God, power, and honor, and blessing. But it means also submission—the confession of guilt and unworthiness, and the surrender of the heart to its Lord and Saviour. Who will take this gift—the "salvation of God?"

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Begin with some account of Rome, and its importance, showing a picture of some of its buildings, or drawing a map of the city, etc....Show the manner in which Paul entered Rome. (See General Statement.)....Paul's condition in Rome—what was it, wherein free, wherein under control....How did Paul seek opportunities of doing good in Rome?....How did he use them?.... There are three aspects in which we may consider this lesson: 1. What God did for Paul at Rome; 2. What Paul did for the Gospel at Rome; 3. How Paul's efforts for the Gospel were received....Notice in this lesson how to preach the Gospel. (See Analytical and Biblical Outline)....See the Thoughts for Young People for a line of teaching....ILLUSTRATION. In the cellars of the palace of the Cæsars, where the slaves dwelt, was recently found on the wall a rude picture, evidently of very early date, which represents a man showing reverence to a cross on which hangs a human figure with an ass's head. Around is written, "Alexamenos is worshiping his God." This may illustrate the contempt for Christianity in heathen Rome.

References. FREEMAN. Ver. 16: Prisoners chained, 831.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Salvation a Gift.*

INTRODUCTORY. Make, with flat crayon, something like a road, and at its end print "Rome." Ask what traveler we have been studying about, to what city he had been wanting to go, who had promised that he should go to that city, and what were some of the difficulties which he met on the way. Did Paul want to go there for pleasure? Tell that it was a beautiful, gay city, but that very few there believed in Jesus. Tell that Paul went there a prisoner, chained to a soldier, but yet carrying a gift which gold could not buy. To be taught: 1.) What Paul came to give to the Romans; 2.) What Jesus wants to give to us; 3.) How this gift may be received.

1. Make a heart on the board, within the heart the dim outline of a cross. Recall the story of Paul's conversion. Tell that once Paul's heart was cold and hard and unloving, but after he saw Jesus it grew warm and tender. Speak of the cross, of what it recalls, its power over

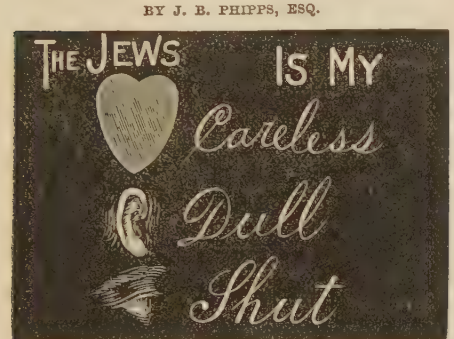
the heart, etc. Talk about gifts, when made, to whom, what for, etc., teaching that a true gift comes out of a heart of love. Print "Salvation" in the heart, and tell that the cross means salvation, and this is the gift Paul carried to Rome with him. Tell what opportunities were given him there to preach the Gospel, and how glad he was to offer his gift to all who would take it.

2. Teach that Jesus offers this same gift to us, by our Christian friends, our pastor, our teachers. If a friend gives us something which cost a great deal, we prize it highly. Tell what our salvation cost Jesus. Why did he come to bring us such a gift? Teach emphatically that it was love, that love is of God, that God is love, and that it was a little spark of this love in Paul's heart which made him carry the news of salvation to Rome.

3. Illustrate the act of giving and receiving. Show that there must always be one who gives and one who receives. We must *hear* of the gift, *see* it, *believe* in the love that offers it, and then *take* it. The hearing, seeing, believing, will be of no use without the taking. Teach that when Paul took the gift he began to obey Jesus at once, and that we must do the same thing. What will this gift do for us? Make us rich in love, faith, hope, helpfulness, and one day give us a place in heaven. Who wants the gift? Ask who will take it to-day. Sing, "We praise thee, O God."

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. Paul is at Rome. He has explained to the Jews there that Jesus Christ is the Saviour. Some believe, and some do not. Then what does Paul say? [Turn to the blackboard.] *He said their heart was careless, their ears dull, and their eyes shut.* It is easy for us to censure the Jews for unbelief, but consider how much greater is the personal responsibility of each one of us, for we have greater light, and have had Christ preached to us all our lives. How is *your* heart? Is *your* ear dull? Have you shut *your* eyes?

[NOTE.—Remember that a blackboard can give just as good instruction, even if the words are only written, instead of lettered. Do not abandon it because you are not an artist.]

Lesson Word-Pictures.

The Roman eagle is to be humbled and Rome taken! Who ventures to attack? Any army on the march? What do you see? Roman soldiers from Puteoli are tramping along the stony pavement of the Appia Via that leads to Rome. In their midst is a Jew. He the eagle-humbler? What can he do? He is without arms. He is chained to a soldier. Look around you. He is only one against many. How thronged is this highway! Here are merchants, tourists, nobles in their carriages, while the very beggars and tramps are stronger than that Jew. And here is a Roman legion, its iron ranks closed up, sternly moving off to join in some war with Africa or Asia. How they would sneer at that Jew! And now this fanatic is passing through the shadowy Porta Capena into Rome itself. How its palaces and temples, baths and theaters, its triumphal arches, too, must have scowled at the upstart who has just arrived from Jerusalem. What will he do? Send for Cæsar and ask him to capitulate? Gather the nobles? No, he invites to a conference a lot of despised Jews! We hear him clanking the chain that fastens him to his ever-present guard, and he talks of "the hope of Israel." They come again and in larger numbers. What curiosity to hear this man of a sect every-where spoken against! And then he exalts Jesus. Watch his hearers, this one sneering, a second one turning away his face, a third rudely rushing out of the room, but a fourth listening, believing, loving. They are all gone now, gone in the midst of a stormy discussion. I wonder what the soldier thinks of his chained companion as this Jew meets other auditors in the future, preaching "two whole years in his own hired house!" Does that soldier expect the Roman eagle will go down? Go down it will before that lifted cross. The truth of the apostle is mightier than the sword of the Roman. A conqueror came that day when Paul in chains was led along the Appia Via into the Eternal City.

LESSONS FOR MAY, 1885.

MAY 3. Obedience. Eph. 6. 1–13.
MAY 10. Christ our Example. Phil. 2. 5–16.
MAY 17. Christian Contentment. Phil. 4. 4–13.
MAY 24. The Faithful Saying. 1 Tim. 1. 15–20; 2. 1–6.
MAY 31. Paul's Charge to Timothy. 2 Tim. 3. 14–17; 4. 1–8.

Bible Reading Lesson Analysis.

BY JOHN WILLIAMSON, M.D., D.D.

April 5. Paul's Voyage. Acts 27. 1, 2, 14-26.

1. This long and detailed account of voyage and shipwreck was recorded in the volume of inspiration for two reasons: (*a*) To show God's disciplinary way of bringing certain purposes of his to pass. 1 Kings 21. 19, with 22. 37, 38; Micah 5. 2, with Luke 2. 1–4. (*b*) To show the possible trial of God's people in doing their duty. 1 Pet. 1. 7; 4. 12; 1 Cor. 10. 13; Psa. 66. 10; Zech. 13. 9; James 1. 12.

2. Man is biblically and consciously free, while God is absolutely sovereign. Prov. 1. 23–31; Matt. 23. 37; John 7. 17; Acts 7. 51; Eph. 4. 30; 1 Thess. 5. 19; Job 9. 12; Isa. 43. 13; Dan. 4. 35; Matt. 19. 26; Rev. 19. 6.

3. The holiness and purity, that is, the character and conduct, of a good man in personal peril. Gen. 22; 2 Sam. 24; 2 Chron. 22. 31; Deut. 8. 2, 16; Job; Daniel; Matt. 4. 1–11; Heb. 4. 15.

4. What as God's children we, too, may look for in this world from our loving Lord. Heb. 12. 5-12; Rev. 3. 19; 1 Pet. 4. 12, 13; Job 23. 10; James 1. 3; Rom. 5. 3; Matt. 5. 11, 12; 1 Thess. 2. 4.

5. Other storms of God's appointment, historical and prophetic, in the order of his judgment and justice. Gen. 19. 24; Psa. 11. 6; Isa. 13. 19; Exod. 9. 23; 1 Sam. 12. 17, 18; Psa. 18. 6, 7; Josh. 10. 11; Rev. 16. 21; Jonah 1.

6. In unavoidable physical peril, our faith in God continuing steadfast, we ought to use every possible means of escape, vers. 18, 19. Psa. 37. 3; Matt. 10. 23; Acts 8. 1; 1 Cor. 16. 13; 3. 6–9; Matt. 6. 25; 1 Thess. 5. 6; Mark 13. 37.

7. "Faith, Hope, Love." Faith is our hold on God in the storm, Hope in the sunshine, and Love in both. 1 Tim. 1. 18, 19; 6. 12; 2 Tim. 4. 7; Heb. 12. 1, 2; Rom. 14. 23; Titus 1. 2; Acts 26. 6, 7; Rom. 15. 4; Heb. 16. 19; 3. 6; John 3. 16; 1 Pet. 1. 8; John 14. 15, 21, 23; Matt. 10. 38.

8. This life is a succession of unavoidable dangers, personal and relative. Self, home, property, all are in constant jeopardy. What recourse have we? God! Psa. 65. 5; Isa. 26. 4; Prov. 3. 5; Phil. 3. 3, 4; 2 Cor. 1. 9; Nah. 1. 7; Prov. 29. 25; Jer. 17. 7.

9. Who is God that we dare so reliantly trust him? Gen. 1. 1; Deut. 33. 27; Gen. 17. 1; Exod. 6. 3; Psa. 139. 1–6; Prov. 5. 21; Jer. 23. 23; Matt. 5. 48; Isa. 5. 16; 45. 21; Ezra 9. 15; Psa. 25. 8.

10. The facts of the existence and ministry of angels are in this narrative assumed and taught, vers. 23, 24. Job 38. 7; Psa. 8. 5; Heb. 2. 5, 7; 2 Pet. 2. 11; Neh. 9. 6; Col. 1. 16; 1 Kings 19. 5; Psa. 68. 17; 104. 4; Luke 16. 22; Acts 12. 7–11; Heb. 1. 7, 14.

Lessons:

We, Christians, on the voyage of duty to glorified destiny, should ever keep in mind:

1. Duty is being in character, and doing in conduct, as we ought, when we are all free to be in character and do in conduct as we ought not.

2. Glorified destiny is the eternal result of duty done.

3. We are often handed over to agencies of God's providence, by his real, though unseen, order, without being personally consulted, ver. 1.

4. We are not always allowed to choose our companions for the voyage, ver. 1.

5. All natural phenomena are in reality manifestations of the gracious power of God, v. 14.

6. We must often give up all of our trying, and leave the issue or results with Almighty God, ver. 15.

7. God gives only opportunities, we must give the work.

8. In times of personal or relative peril we may have *faith* in God, and yet not *hope* of physical rescue, ver. 20.

9. It is possible for us to so live that God can give us special revelations of his will, ver. 22.

10. Supreme conscientiousness, and devotion to what he considered duty, secured from God to Paul special revelations of grace when he was a great sinner, and afterward when he became as great a saint.

11. The ministry of angels may be confidently anticipated, ver. 23.

12. In our prayers for ourselves, let us always include the similarly imperiled, ver. 24.

13. Have faith in God, ver. 25.

April 12. Paul's Shipwreck. Acts 27. 27-44.

1. The wise, possible, and sufficient preparation needed by every human being for the perilous voyage of human life. John 7. 17; 5. 14; 17. 17; Rom. 12. 1, 2; 2 Cor. 7. 1; 13. 11; Eph. 5. 17, 18; Col. 4. 12; 1 Thess. 4. 3; Heb. 6. 1; 10. 9, 10.

2. What every imperiled voyager must do to secure this supernatural preparation. (*a*) *Repent*, Acts 2. 38; 3. 19; 8. 22; Matt. 4. 17; Mark 1. 15. (*b*) *Believe*, Mark 5. 36; 2 Chron. 20. 20; John 11. 27; 14. 1; Acts 8. 37. (*c*) *Confess*, Rom. 10. 9, 10; 1 John 2. 23; 4. 2, 3, 15; Matt. 10. 32.

3. God's way of strengthening an individual's faith in himself by extraordinary trial. Gen. 22. 1–12; Rom. 5. 3; Jas. 1. 3; Zech. 13. 9; Job 23. 10; 1 Pet. 1. 7; 4. 12; 1 Cor. 3. 13; Dan. 3. 17; 6. 23.

4. Other winds mentioned in the word. Sol. Song 4. 16; Job 37. 17; Luke 12. 55; Ezek. 17. 10; Hos. 13. 15; Exod. 10. 19; 2 Kings 19. 7, 35; Jer. 4. 11; Job 37. 9.

5. What a privilege God's people enjoy in their not infrequently long hours of darkness and storm, of casting the anchor of their faith out into the cruel sea on which they must voyage, and then reposefully await the coming of the morning, ver. 29. Jude 24; 2 Tim. 4. 18; 1 Pet. 1. 5; Prov. 29. 25; Jer. 31. 35; 2 Sam. 12. 20; Luke 2. 37, 38; Matt. 8. 5–10.

6. Several facts of this lesson impress the harmony of God's sovereignty with man's freedom. v. 31. (*a*) God's purposes are sovereign. Isa. 40. 13, 14; Dan. 4. 35; Psa. 33. 11; Jer. 4. 28; Acts 2. 23; 4. 28. (*b*) "I know I am free, and that's the end of it." Prov. 1. 23–31; Matt. 23. 37; 2 Thess. 2. 13; John 7. 17.

7. When in physical peril all means of escape are, in the order of God's providence, cut off, Christians still have left, ver. 32. Psa. 33. 18, 19; 34. 17; Isa. 65. 23, 24; Dan. 9. 20–22; Ezek. 14. 16; Joel 2. 32; Rom. 10. 11, 13; Ezra 9. 13, 14.

8. When we think what our bodies are, in the mind of God, it is plainly our duty to care for them perfectly, vers. 33–36. Rom. 12. 1; 1 Cor. 3. 16, 17; 6. 13, 19; 2. Cor. 6. 16; 1 Thess. 4. 4; Gen. 1. 29; 9. 3; Psa. 104. 14; Prov. 25. 21; Isa. 58. 10.

9. The duty, possibility, and beauty of thanksgiving to Almighty God illustrated, ver. 35. 1 Thess. 5. 18; John 6. 11; 1 Tim. 4. 3, 4; Eph. 5. 19, 20; Rom. 14. 6, 7; Dan. 2. 23; Matt. 11. 29; 26. 27; John 11. 41.

10. The sailors and soldiers mentioned in this lesson exhibited human nature as it is, but Paul's unselfishness and kindness practically exemplified the Gospel of Jesus Christ. Matt. 22. 37–39; 1 Tim. 1. 5; 1 Thess. 4. 9; Gal. 5. 22, 23; Rom. 5. 1–3; Eph. 3. 12, 13; Rom. 12. 10; 1 Cor. 13. 4.

The lesson teaches:

Each in the admirable vessel of his individual animal organization, we, the spiritual, the personal, are being driven on life's cruel sea to inevitable physical shipwreck. Let the narrative forming this lesson thus instruct us:

1. Our vessel of the physical is now, and always has been, utterly unmanageable, ver. 27.

2. Often having heard the portentous breakers, in our distress of body, we have wisely taken our soundings, ver. 28.

3. In our physical peril, too, more than once, we have cast out the anchors of our faith, and waited longingly for the day of deliverance, or of explanation, ver. 29.

4. If any voyager leave his vessel unbidden by God to do so, such horrible recreancy to duty will ruin his destiny, ver. 30.

5. God's plan to keep the vessel of our physical organization afloat is through the co-operation of its occupant, ver. 31.

6. As no imperiled voyager quite understands himself, all thought of escape from physical embarrassments by suicide should now be cut off, ver. 32.

7. Because the vessel of the physical is sure to go to pieces, soon or later, is no reason for inattention to its wants that can be redressed, vers. 33, 34.

8. Even in the extremest physical danger, let us thank God for the absolute safety of the spiritual, the personal, ver. 35.

9. The proximity of a sure and joyful immortality is enough to cheer any holy voyager imperiled physically on life's sea of storms, ver. 36.

10. Of what intellectual, spiritual, and volitional worth is the voyager on the ship of animal organization, ver. 37.

11. To the very last every renewal of strength should be employed to keep the vessel from sinking or being wrecked, ver. 38.

12. No matter how unexpected and undesirable the form of physical dissolution, the fact should be made as easy as possible, vers. 39–41.

13. During all the voyage the marvelous trinity of intellect, emotion, and will, occupying the ship, should be unselfish and harmonious, ver. 42.

14. When the physical is finally wrecked, we cannot tell how the spiritual, the personal, escapes, and it is valueless to conjecture, ver. 44.

April 19. Paul Going to Rome. Acts 28. 1-15.

This lesson relates a part of the experience of the Pauline party on the island of Melita, and, subsequently, in concluding their journey by sea and by land to Rome.

(*a*) *On the island.*

1. The islands of the Bible. Jer. 2. 10; Isa. 23. 1, 12; Gen. 10. 4, 5; Zeph. 2. 11; Ezek. 27. 7; Acts 16. 11; 20. 15; 21. 1, 3; 27. 7, 12, 13, 21, 16; Rev. 1. 9.

2. God will, under all circumstances, protect his people, not as they *think* they need his protection, but as he knows they actually *do need* it. 1 Pet. 1. 5; Jude

24 ; 1 Thess. 5. 23, 24 ; 2 Thess. 3. 3 ; Deut. 31. 6 ; 2 Cor. 12. 9 ; Prov. 1. 33 ; 2 Chron. 16. 9 ; Psa. 57. 1 ; 59. 16 ; 91. 3–7.

3. It can scarcely be thought remarkable that Paul, a student of the Scriptures, and a devout believer in their divine authority and promises, was thus heroic in great personal affliction. Psa. 46. 1 ; Josh. 1. 5 ; Psa. 121. 3 ; Isa. 41. 10 ; 50. 7 ; Judges 7. 7 ; 1 Sam. 17. 45, 50 ; 2 Chron. 14. 11 ; Psa. 9. 9 ; Deut. 20. 1–4 ; 33. 27 ; Isa. 59. 19 ; 8. 10 ; Dan. 3. 28 ; 6. 22 ; Gen. 49. 23–25.

4. The Greeks in the exclusiveness of their pride of culture, the Romans of power, and the Jews of ecclesiasticism, called all other peoples "barbarians," ver. 2. Rom. 1. 14 ; 1 Cor. 14. 11 ; Exod. 12. 45 ; Lev. 22. 10 ; Eph. 2. 12 ; Deut. 15. 3 ; 23. 20 ; Obad. 11.

5. The Bible law of kindness has been written by the Creator upon the human heart, and it remains there until erased by prolonged hereditary, social, ecclesiastical, political, or military cruelty. Ruth 2. 3 ; 1 Cor. 13. 4–7 ; Prov. 19. 22 ; 31. 26 ; Rom. 12. 10 ; Eph. 4. 32 ; 2 Pet. 1. 5–7.

6. God gave to the disciples of old power over one class of serpents, and to those of to-day power over another, and more virulent, class, ver. 3. Mark 16. 18 ; Luke 10. 19 ; 1 Cor. 10. 13 ; James 1. 2–4, 12 ; 1 Cor. 15. 56, 57 ; Rom. 6. 6, 18 ; 12. 2 : Gal. 6. 14 ; James 1. 27.

7. Seven different kinds of serpents are mentioned in the Bible, five of which are identified as belonging to existing species. Gen. 49. 17 ; Psa. 58. 4 ; 91. 13 ; 140. 3 ; Isa. 14. 29 ; 59. 5 ; Job 20. 16 ; Isa. 30. 6.

8. The serpent we have reason to fear. Isa. 27. 1 ; Psa. 74. 14 ; Rev. 12. 9 ; 20. 2 ; Gen. 3. 4, 14 ; 2 Cor. 11. 3, 14 ; Job 1. 9–11 ; Eph. 6. 11–16 ; Rom. 16. 20.

9. It is God that heals the sick even when what are known as successful means are employed, ver. 8. Deut. 32. 39 ; Psa. 103. 3 ; Isa. 38. 5, 9, 17 ; Phil. 2. 27 ; Luke 5. 17 ; Exod. 23. 25 ; 2 Kings 20. 5.

(*b*) *In Italy.*

Italy and Rome in the word, ver. 14. Acts 18. 2 ; 27. 1 ; Heb. 13. 24 ; Acts 19. 21 ; Dan. 2. 33 ; 7 ; Luke 2. 1 ; Acts 16. 37 ; 22. 25–28 ; 25. 11, 16 ; 26. 32.

Lessons :

1. Not the actual trials experienced, but the possible ones escaped, should be the principal theme of our reflection and thanksgiving, vers. 1, 2.

2. Unexpectedly, at any moment, we may be stung by specific temptation, but we will experience no harm if, instantaneously, and in God's appointed way, we shake it off into the fire of Christian watchfulness, vers. 3, 5.

3. Mankind has an intuitive, and most impressive, sense of the exact and unfailing justice of the supernatural, ver. 4.

4. If the human mind has one characteristic more pronounced than another, it is variableness and turning, ver. 6.

5. To insure from others good treatment, we need, not only personal merit, but, as well, meritorious associates, ver. 7.

6. God's way of working in this world : (*a*) By means, or "naturally." (*b*) Without means, or "supernaturally."

7. The best and sufficient evidence of the divineness of the Gospel are its blessed fruits, ver. 9.

8. We have, too, in this lesson an illustration of a precept of inspiration, that the laborer, being worthy of his hire, gets it. ver. 10.

9. God freely uses the agencies of secular progress to carry on the work of the Gospel. v. 11.

10. Great success in Christian work is impossible, unless the worker knows just how to "fetch a compass," or reach the port of his point for human good and Christ's glory by skillful indirection, ver. 13.

11. Numerous and prosperous friends are God's way of supporting his otherwise hopelessly discouraged workers, ver. 15.

12. It is not safe to judge a man's heart and record by present physical appearances or misfortunes, ver. 4.

April 26. Paul at Rome. Acts 28. 16-31.

At last, and in God's way, Paul reached the capital city of the Gentile world, his parish. God's promise and his own ambition were realized. The end of the "good fight" was at hand. Let the word illuminate the narrative.

1. Rome as mentioned in the word, together with Paul's valuable, systematic, and argumentative epistle to her people, written during his three months' residence at Corinth A. D. 58. Rev. 17. 9 ; Rom. 1. 21–32 ; Dan. 2. 33, 40 ; 7. 7, 19 ; Acts 18. 2 ; Rom. 16. 3 ; 1. 8 ; 16. 19 ; 15. 25 ; Acts 20. 2, 3, 16 ; Rom. 16. 23 ; 1 Cor. 1. 14 ; 2 Tim. 4. 20.

2. Paul's magnificent character, as revealed in his face, voice, and spirit, always securing from his Roman captors most considerate treatment, his heart still yearned for the salvation of his misguided countrymen, vers. 16, 17. Acts 24. 23 ; 27. 3 ; 26. 31, 32 ; Rom. 1. 16 ; Acts 3. 26 ; Matt. 10. 5–7 ; Luke 24. 47 ; Acts 1. 8 , Gen. 12, 3 ; 27. 29 ; Psa. 122. 6.

3. The "hope of Israel," the pronounced and pre-eminent peculiarity of that strange people, the easy explanation of their national individuality and exclusiveness, is the expectation of Messiah, ver. 20. Dan. 9. 25 ; Deut. 18. 15, 18 ; Isa. 52, 7 ; Nah. 1. 15 ; Zech. 6. 12, 13 ; Gen. 14. 18–20 ; Num. 24. 17 ; Isa, 9. 7 ; Jer. 23. 5 ; Mic. 5. 2 ; Zech. 9. 9.

4. Now, Paul knew that Jesus of Nazareth answered exactly to the Messiah of prophetic promise ; and so he insisted, at any cost to himself, or to his followers, ver. 20. John 1. 41 ; 4. 25. 26 ; Eph. 2. 13–18 ; Heb. 9. 15 ; 12. 24 ; 1 Tim. 2. 5 ; Col. 2. 3 ; Heb. 3. 1, 2 ; 5. 4, 5 ; 7. 11, 16, 22 ; Rom. 14. 17 ; 1 Cor. 15. 50.

5. The ethical principles of the Christian religion are now universally conceded. Intellectually the conquering nations have surrendered to Christ. The human brain is saved. Phil. 2. 15 ; Prov. 28. 1 ; Matt. 5. 6 ; Gen. 6. 9 ; Luke 2. 25 ; Rom. 14. 17 ; 1 John 2. 29 ; 2 Cor. 6. 14 ; Rom. 6. 16, 18 ; Job 29. 14 ; Eph. 6. 14 ; 1 Tim. 1. 5.

6. The foregoing proposition being true, the persecution of Christians has ceased. Once Christians had this to expect. Mark 10. 30 ; Luke 21. 12 ; John 15. 20 ; 2 Tim. 3. 12 ; Gal. 4. 29 ; Matt. 26. 52 ; 5. 10 ; Heb. 11. 36 ; Acts 8. 1 ; 7. 52 ; 1 Pet. 4. 13.

7. The practical, governing principle of Christ, and the once despised, but now intellectually crowned, sect he founded, ver. 22. John 13. 34 ; 15. 12 ; 1 John 3. 23 ; Eph. 5. 2 ; 1 Cor. 13. 4–7 ; Matt. 22. 37–39 ; 1 Thess. 1. 3 ; Heb. 6. 10 ; 1 Cor. 13. 8, 13 ; Gal. 5. 6, 22 ; Col. 1. 8.

8. The Shakespearean is the true way of accounting for the unpopularity of the Christian sect at Rome in Paul's day, ver. 22. Prov. 6. 16–19 ; 12. 22 ; 13. 5 ; 17. 7 ; 14. 5, 25 ; 29. 12 ; Lev. 19. 11 ; 1 Kings 22. 22 ; Hos. 11. 12 ; Psa. 4. 2 ; 7. 14 ; 52. 3 ; 58. 3 ; 62. 4.

9. The present duty and opportunity of the preacher, would he secure the salvation of men, is to find Christ in the word, and in personal experience, or testimony, and so publish them to the people, ver. 23. Deut. 18. 15, 18 ; Psa. 110. 4, with Heb. 5. 6 ; Num. 24. 17 ; Jer. 31. 10 ; Zech. 13. 7 ; Gen. 30. 27 ; Psa. 1. 3 ; Isa. 61. 9, 10 ; Eccl. 1. 16 ; Isa. 35. 8 ; Heb. 12. 14 ; 2 Cor. 7. 1.

10. The Gospel of our Lord Jesus Christ is adapted to and intended for all humanity, Jews and Gentiles, ver. 28. Luke 24. 47 ; Acts 13. 46 ; Mark 13. 10 ; Gal. 2. 2 ; Matt. 11. 5 ; Col. 1. 23 ; Eph. 6. 15 ; Rom. 15. 29 ; 2 Tim. 1. 8 ; 1 Cor. 9. 12 ; 2 Thess. 1. 8, 9 ; Rom. 11. 28.

Lessons :

1. *An* opportunity to preach the Gospel is ever at hand, but *the* opportunity is not always easy to reach and master, ver. 16.

2. The high personal character of an innocent prisoner may be employed as his sufficient custodian, ver. 16.

3. The Pauline plan of preaching the Gospel was first to offer it to those of his own blood, ver. 17.

4. Our evangelical blood, husband, wife, child, sister, employé, and employer, should get our first evangelistic attention.

5. A minister's orthodoxy may be unjustly impugned, and he is then at liberty, and it is in perfect Christian taste, to publicly and boldly avow its purity, ver. 17.

6. We ought not to waste much time in fruitless evangelistic persuasion before appealing our case to the Cæsar of the universe, ver. 19.

7. Israel's hope of Messiah, realized in the Lord Jesus Christ of the Gospel, is still the Christian minister's only theme, ver. 20.

8. Malicious persecutors of undoubted innocence, before a fair tribunal, are apt to be slow in presenting their case, ver. 21.

9. The religion of Christ, demanding as it does personal holiness of human character, will always have in the unconverted human heart a natural enemy, ver. 22.

10. As religious teachers let us not primarily look for Christ in history, art, invention, literature, and war, but in his word, and in personal experience, ver. 23.

11. The fullness of Christ in personal experience, and the public proclamation of that experience in personal testimony, is the form in which our lost race needs Christ, ver. 23.

12. Let us do our duty, but not waste our time and zeal in fruitlessly laboring to save our own blood, vers. 24-27.

13. The Gentiles within our reach religiously are our commercial and social associates, ver. 28.

Book Notices.

Anthè. By Mrs. G. W. Chandler. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. This is a remarkable story, which will fascinate and benefit every reader. Its curious title is the name given to its heroine, a beautiful and accomplished young lady, whose infidel father had changed her early name "Christine" for "Anthè," a word meaning "without God," and had trained her into a lofty, learned unbelief. Yet all his teachings could not satisfy the strange hunger of her heart. How she was led into a strong faith by sorrow and love forms the line of incident in the story. Its sketches of character are finely drawn, especially those of the scientific infidel, Anthè's father; the frivolous, empty-minded girl, her cousin, who professed a religion of whose deep experience she had no conception; the sterling, intelligent Christian, whose love brought Anthè to the light; his mother, a placid, gentle Quakeress; and a humble Indian servant, who in the darkness felt the Great Spirit. Books like this are needed in this inquiring age.

The Hallam Succession. By Mrs. A. E. Barr. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. As its title-page tells us, this is "a story of Methodist life in two countries." It opens in the fine old mansion of Squire Hallam, in Yorkshire, into which enter a couple of Methodist cousins from America. After a time the scene is changed to Texas, where a part of its characters aid in founding "the Lone Star State," and in fighting for it, too. The contrast between the baronial castle in England and the log-cottage in America is strong; yet not all the advantages are on the European side. The pictures of "Methodist life," while true to experience, are in no sense bigoted or partisan (their writer is a Congregational pastor's wife); and they will be enjoyed by readers of every denomination.

Meditations on Life, Death, and Eternity. By Johann Heinrich Daniel Zschokke. Translated by Frederica Rowan. Compiled and edited by Rev. L. R. Dunn, D.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. These two handsome little volumes have a history. The "Meditations" which they contain were favorite reading, in the original German, with Prince Albert, England's Prince Consort; and after his death were translated at the request of the widowed queen, who found comfort in their happy views of this life and their exalting thoughts of the life to come. Princes and people have the same sorrows and the same needs, and these writings are now edited for readers in the new continent. We do not doubt that they have a mission to cheer and direct many hearts.

The Treasury of Thought: Mother, Home, Heaven New York: Phillips & Hunt. This is one of the newest and best of the books in the "subscription department" of the Book Concern. It is a sumptuous volume, with rich cover, large type, and wide margin, making the reading of it enjoyable. Some have a prejudice against books made up of selections, and recommend readers to go to the original sources; but only one in a thousand can possess the library from which these are culled; and a bouquet is not to be despised because it is not a conservatory. Besides, practical people find it a convenience to have at hand a book of short articles, all entertaining and valuable, and none too long to be read at a sitting. We have enjoyed looking into this treasury, and believe that our readers will also take pleasure in it.

A First Italian Reading Book. Containing Fables, Tales, Comedies, Anecdotes, History, Letters, Literary Essays, Dialogues, Poetry, with grammatical questions, notes, syntactical rules, and a dictionary. New York: Harper & Brothers. Any of our readers who are interested in the study of Italian would do well to get this book.

The Phrenological Journal, one of the oldest monthlies in the city, covers a much larger space in literature than its name would suggest. Its articles on home and family, health and morals, are useful, and its general tone is elevating. With the new year it gave free to all its subscribers a handsome phrenological chart, suitable for the wall of the library or the school-room. Published by Fowler & Wells Company.

The Triple E. By Mrs. S. R. Graham Clark. Boston: D. Lothrop & Co. A lively and entertaining story of a girl whose initials were E. E. E., telling how she fared in her friendships and her love. It is No. 6 of the "Young Folks' Library," a paper cover series of popular stories.

Sir Moses Montefiore. A Centennial Biography. By Lucien Wolf. New York: Harper & Brothers. Few men live to a century's age, and when one of those few lives as worthily as long, and exerts so wide and so beneficent an influence, as the centenarian whose life is here related, it is well to give to the world the benefit of his history.

The People's Church Pulpit. Edited by J. W. Hamilton. Boston: Published by the People's Church. This volume contains the sermons preached by Bishop Simpson (his last discourse), Joseph Cook, Phillips Brooks, and eleven other eminent clergymen of various denominations, during the dedicatory services of the People's Church in Boston. Many of these sermons are masterpieces, and all of them will repay reading and study, as they give a fine representation of the pulpit of our time.

The Blackboard Chart, from the Continental Publishing Company, Chicago, is a series of large blackboard pictures, one for each lesson. It meets the needs of those Sunday-schools which desire a weekly review, but cannot obtain the more expensive lithographed publications. The literary preparation is made by Dr. P. S. Henson, of Chicago, the artistic by Mr. D. C. Beard, (a brother of our friend Frank Beard), of New York. A large picture of some scene in the lesson, hung up before the school, is suggestive, and will aid the teachers by imprinting its thought through the eye upon the mind. We hope that this new lesson-help may have a large circulation.

Harper's Young People. The bound volume for 1884, a magnificent quarto of more than eight hundred pages, brimful of stories, pictures, and valuable reading, lies upon our table. That so large a book can be published at so low a price is wonderful. This is one of the very few periodicals for young people which can be recommended without reserve. The best antidote and safeguard against evil literature among boys and girls is to keep the center-table well supplied with such papers as this.

Blackboard Temperance Lessons. By Mrs. W. F. Crafts. New York: National Temperance Society and Publication House. Teachers and superintendents who wish to give talks to their scholars on temperance—and all should do it—will find these two pamphlets helpful. They contain a number of excellent outlines of addresses, with blackboard illustrations to match them.

Judith Shakespeare: Her Love-Affairs and Adventures. By William Black. New York: Harper & Brothers. If people will read novels, they can find few among those of the present time better than the stories by William Black. They are true to nature, strong in their delineations of character, and contain no taint of evil. Most of them belong to the world of to-day, but this, which is as interesting as its predecessors, takes us back three centuries, and has for its heroine Shakespeare's daughter.

The Adventures of Prince Lazybones, and Other Stories. By Mrs. W. J. Hays. New York: Harper & Brothers. Four very pretty fairy-tales for children, which have charmed many in *Harper's Young People*, are here brought together in a neat little volume to please a new circle of readers.

A Thousand Questions on American History. Syracuse, N. Y.: Published by C. W. Bardeen. A convenient little manual, containing the history of the United States arranged in questions and answers. It seems to us quite fair and discriminating in its management of the difficult events of recent history. It might be improved by a more tasteful style of printing and binding, and the correction of a few errors, as on page 224, where Elberon is located in the State of New York.

A Wise Presiding Elder.

THE SUNDAY-SCHOOL JOURNAL desires to congratulate the Mattoon District, Illinois Conference, upon the wisdom, enterprise, and success of its presiding elder, Rev. HORACE REED.

Here is a man who publishes a district annual, who provides district ministerial associations with elaborate programmes, who encourages the holding of district missionary conventions, who organizes a reading union, and goes about encouraging his people to establish reading classes in history, poetry, general literature, science, doctrinal and practical religion, travels, biography, temperance, etc. His paper is brimful of hints of every sort.

We must say that it is the most symmetrical and wise presiding elder arrangement that we have yet been permitted to notice in these pages, and we wish our dear brother the largest success.

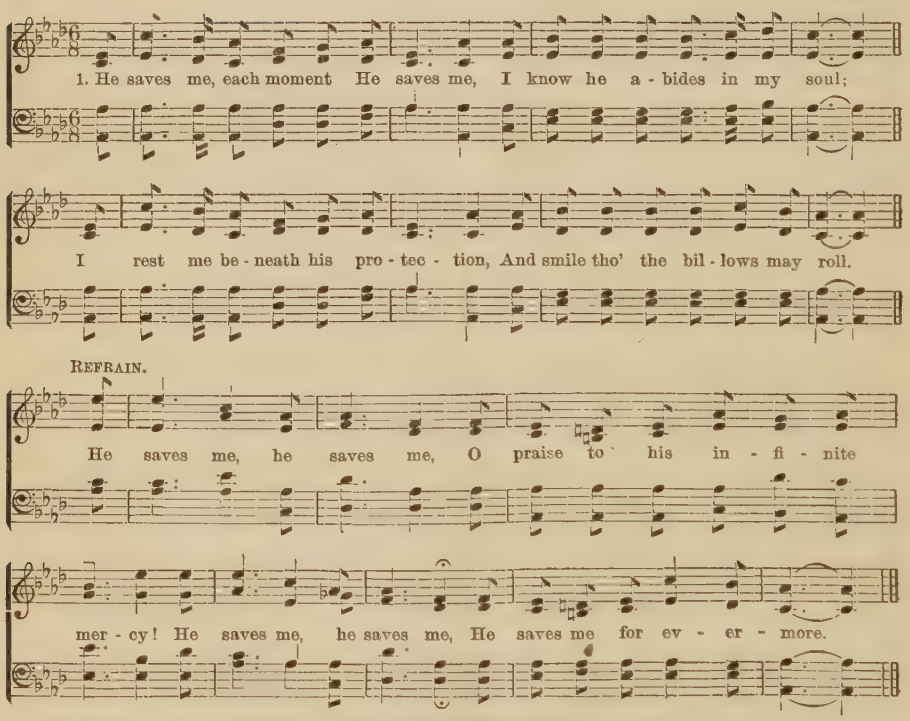
CLASS RECORD FOR APRIL, 1885.

	April 5.	April 12.	April 19.	April 26.
Weather				
Teacher.				
PUPILS.				

MUSIC AND HYMNS FOR THE SECOND QUARTER.

HE SAVES ME.

FANNY J. CROSBY. W. H. DOANE.


1. He saves me, each moment He saves me, I know he a - bides in my soul;
I rest me be - neath his pro - tec - tion, And smile tho' the bil - lows may roll.
REFRAIN.
He saves me, he saves me, O praise to his in - fi - nite
mer - cy! He saves me, he saves me, He saves me for ev - er - more.

Copyright 1880, by Biglow & Main.

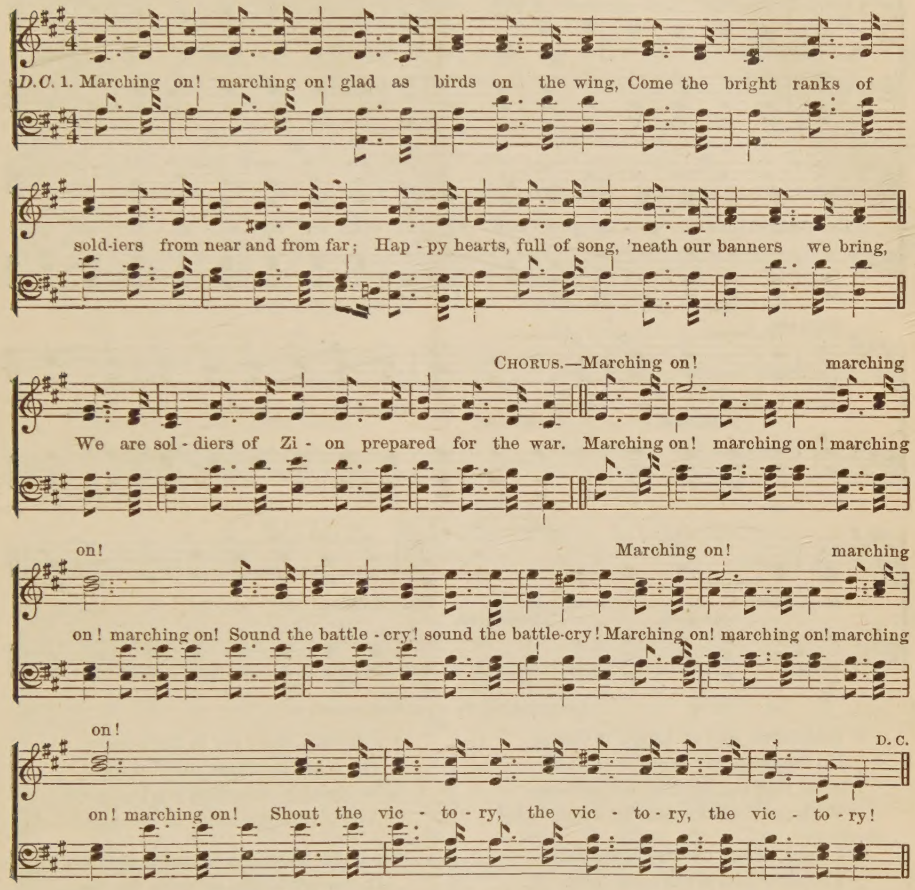
2 He saves me, each moment he saves me,
All glory to Jesus my Lord;
He lifts me above my temptation,
He anchors my soul on his word.
—*Refrain.*

3 He saves me, each moment he saves me,
Unworthy and weak as I am;
In this will I boast and be thankful,
I'm saved thro' the blood of the Lamb.
—*Refrain.*

From "GOOD AS GOLD," by per.

MARCHING ON!

REV. ROBERT LOWRY. WM. B. BRADBURY, 1884.


D.C. 1. Marching on! marching on! glad as birds on the wing, Come the bright ranks of
sold-iers from near and from far; Hap - py hearts, full of song, 'neath our banners we bring,
CHORUS.—Marching on! marching
We are sol - diers of Zi - on prepared for the war. Marching on! marching on! marching
on! Marching on! marching
on! marching on! Sound the battle - cry! sound the battle-cry! Marching on! marching on! marching
on! D. C.
on! marching on! Shout the vic - to - ry, the vic - to - ry, the vic - to - ry!

2 Pressing on! pressing on! to the din of the fray,
With the firm tread of faith to the battle we go;
'Mid the cheering of angels our ranks march away,
With our flags pointing ever right on toward the foe.—*Chorus.*

3 Singing on! singing on! from the battle we come,
Every flag bears a wreath, every soldier renown;
Heavenly angels are waiting to welcome us home,
And the Saviour will give us a robe and a crown.—*Chorus.*

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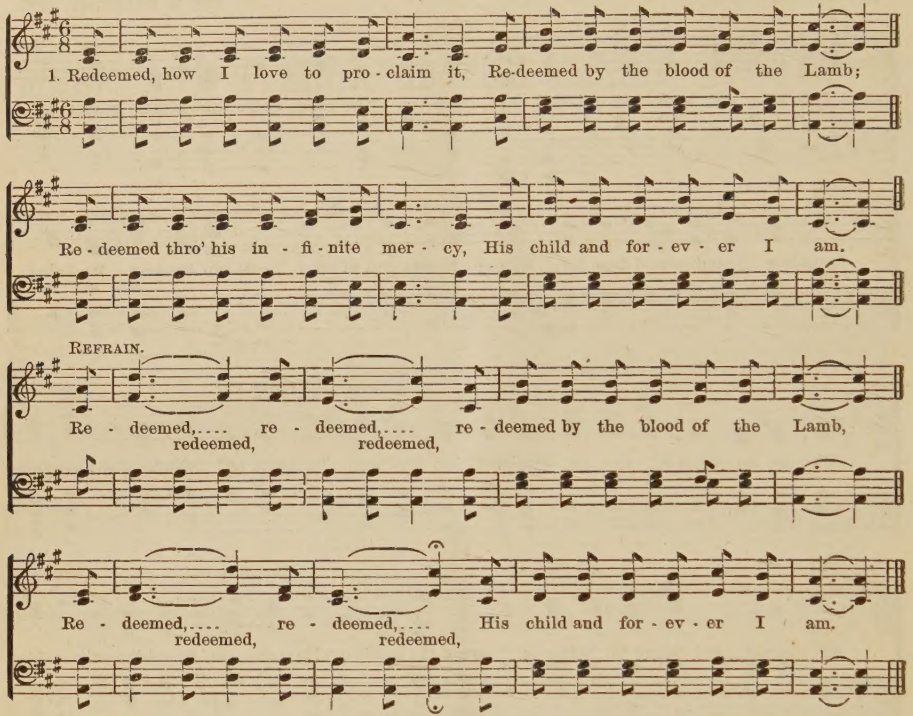
[Teachers and Senior Scholars who desire a more complete preparation for Sunday-school work, will address J. L. HURLBUT, D.D., at the publication office of this Leaf, 805 Broadway, New York, for the circulars of the ASSEMBLY NORMAL UNION, which furnishes a plan of study, with lesson-leaflet and directions. The circulars are sent free on application.]

REDEEMED.

FANNY J. CROSBY. WM. J. KIRKPATRICK.


1. Redeemed, how I love to pro - claim it, Re-deemed by the blood of the Lamb;
Re - deemed thro' his in - fi - nite mer - cy, His child and for - ev - er I am.
REFRAIN.
Re - deemed, re - deemed, re - deemed by the blood of the Lamb,
redeemed, redeemed,
Re - deemed, re - deemed, His child and for - ev - er I am.
redeemed, redeemed,

Copyright 1882, by W. J. Kirkpatrick.

2 Redeemed, and so happy in Jesus,
No language my rapture can tell,
I know that the light of his presence,
With me doth continually dwell.—*Ref.*

3 I think of my blessed Redeemer,
I think of him all the day long,
I sing, for I cannot be silent,
His love is the theme of my song.—*Ref.*

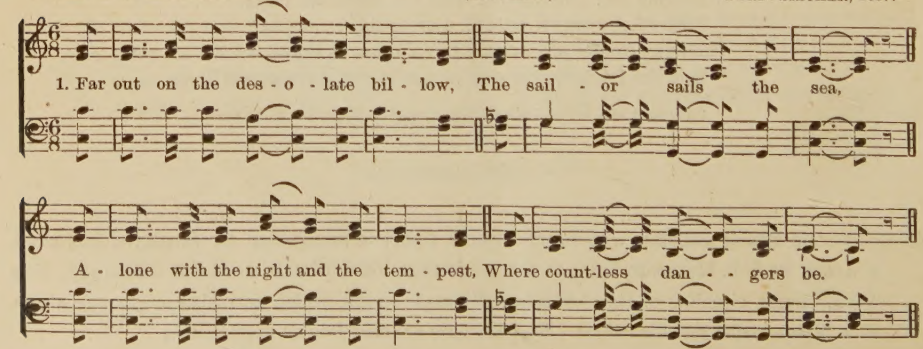
4 I know I shall see in his beauty
The King in whose law I delight,
Who lovingly guardeth my footsteps,
And giveth me songs in the night.—*Ref.*

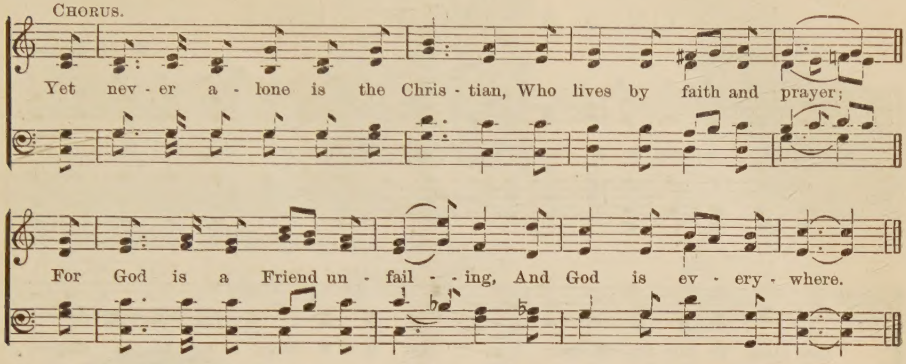
5 I know there's a crown that is waiting
In yonder bright mansion for me,
And soon with the spirits made perfect,
At home with the Lord I shall be.—*Ref.*

From "SONGS OF REDEEMING LOVE," by per.

FAR OUT ON THE DESOLATE BILLOW.

ROSSITER W. RAYMOND, 1867. (LORELEY.) FERD. SILCHER, 1837.





2 Far down in the earth's dark bosom,
The miner mines the ore;
Death lurks in the dark behind him,
And hides in the rock before.—*Chorus.*

3 Forth into the dreadful battle
The steadfast soldier goes,
No friend when he lies a-dying
His eyes to kiss and close.—*Chorus.*

4 Lord, grant as we sail life's ocean,
Or delve in its mines of woe,
Or fight in its terrible conflict,
This comfort all to know.—*Chorus.*

WORK, WORK FOR GOD.

Words by ELIZA J. COFFIN. Music by ASA HULL.

1. There is work for ev - 'ry one, Work, work, work for God; Soon the seed - time
will be gone, Work, work for God. God, in whom we live and move,
Bids thee all thy time im - prove, Show thy faith by works of love, Work, work for God.

Copyright 1879, by Asa Hull.

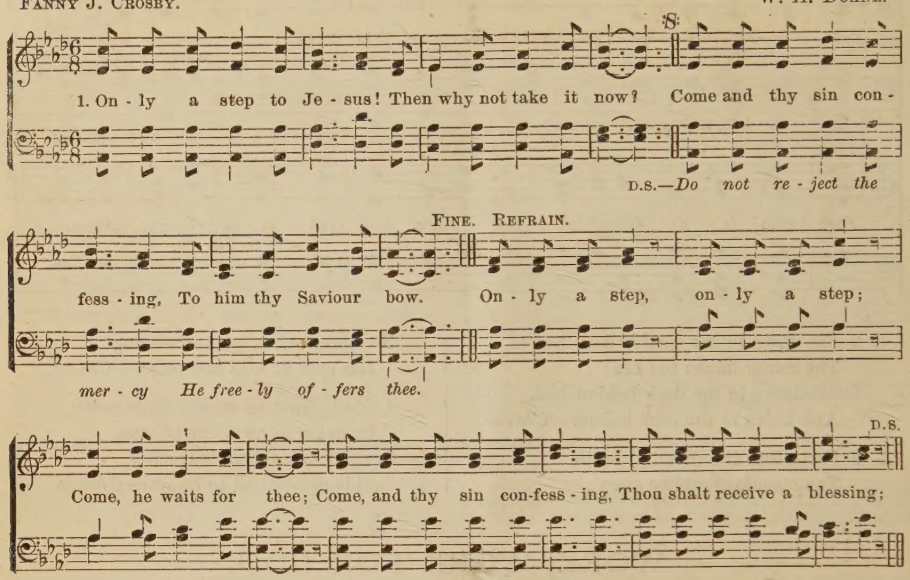
2 Scatter broadcast precious seed,
Work, work, work for God;
To temptations give no heed,
Work, work for God.
Do not mind what others say,
Ever keep the narrow way,
Work, while it is called to-day,
Work, work for God.

3 Be thyself first pure in heart,
Work, work, work for God;
Then thy joy to all impart,
Work, work for God.
Tell the story of the cross,
Counting earthly things but dross,
Thou shalt never suffer loss,
Work, work for God.

From "GEM OF GEMS," by permission of Asa Hull.

ONLY A STEP TO JESUS.

FANNY J. CROSBY. W. H. DOANE.


1. On - ly a step to Je - sus! Then why not take it now? Come and thy sin con -
D.S.—Do not re - ject the
FINE. REFRAIN.
fess - ing, To him thy Saviour bow. On - ly a step, on - ly a step;
mer - cy He free - ly of - fers thee.
D.S.
Come, he waits for thee; Come, and thy sin con-fess - ing, Thou shalt receive a blessing;

Copyright 1884, by Biglow & Main.

2 Only a step to Jesus!
Believe and thou shalt live;
Lovingly now he's waiting,
And ready to forgive.—*Chorus.*

3 Only a step to Jesus!
O why not come, and say,
Gladly to thee, my Saviour,
I give myself away.—*Chorus.*

From "ROYAL DIADEM," by per.

Whisper Songs for April.

FIRST LESSON.

LITTLE travelers need not fear,
For the Lord is on the sea;
Through the storm his voice I hear,
"Fear thou not: believe in me."

SECOND LESSON.

In the time of trouble, cry
To the Lord who rules above,
To thy help he'll quickly fly,
For his heart is made of love.

THIRD LESSON.

Safe with Jesus anywhere,
From the fiery serpent sin;
He will make my soul his care,
If I let him live within.

FOURTH LESSON.

Speak for Jesus, little one,
Tell the story o'er and o'er,
How he died, the blessed Son,
Died and lives for evermore.

LESSONS FOR 1885.

Second Quarter.

Apr. 5. **Paul's Voyage**.....Acts 27. 1, 2, 14–26.
12. **Paul's Shipwreck**.....Acts 27. 27–44.
19. **Paul Going to Rome**.....Acts 28. 1–15.
26. **Paul at Rome**.....Acts 28. 16–31.
May 3. OBEDIENCE.....Eph. 6. 1–13.
10. CHRIST OUR EXAMPLE.....Phil. 2. 5–16.
17. CHRISTIAN CONTENTMENT.....Phil. 4. 4–13.
24. THE FAITHFUL SAYING.....1 Tim. 1. 15–20; 2. 1–6.
31. PAUL'S CHARGE TO TIMOTHY..2 Tim. 3. 14–17; 4. 1–8.
June 7. GOD'S MESSAGE BY HIS SON.....Heb. 1. 1–8; 2. 1–4.
14. THE PRIESTHOOD OF CHRIST....Heb. 9. 1–12.
21. CHRISTIAN PROGRESS.....2 Pet. 1. 1–11.
28. SECOND QUARTERLY REVIEW.

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